



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Alif-Lam-Meem*.¹

2. *Tha'leka*² (*afar-that-it*)^x (*is*) 'The Book^x no suspicion³ ^in it,^{x^} (*it* ^x *is*) a *hodan* (*divine-guidance*)^{x4} for the *muttaqeena* ^{x5} (*reverential guardians against Allah's displeasure*).^x

الْمُرْتَدِّينَ
ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ

3. Who^f believe they^z by the invisible, and *youqeymona*⁶ (*they^z up-to-fulfill the prescribed obligations of* the Prayer^w and of what We provided them expend they.^z

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

4. And who^f believe they^z by what (*had been*) descended to you^g and what (*had been*) descended of before you^g and by the Hereafter^w they (*are*) *youqenoona*⁷ (*they^z believe with certitude*).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا
أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

5. Those (*are*) on a *hudan* (*divine-guidance*)^x from their Lord; and those, they (*are*) the thrivers.

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

¹ See the *Lexicon* attached to this Translation for a commentary on this, beginning of some Suwer of The Qur'an.

² The word “ذَٰلِكَ” has three distinct meanings: first as a demonstrative pronoun; second as a possessive particle; third as a conjunctive pronoun. Of our concern here is the first i.e. as a demonstrative pronoun. As such it's made up of three distinct components: (1) the particle “ذَا” = the demonstrative pronoun for near, singular, masculine, the animate or the inanimate; (2) the “كَ” = for the “afar,” and (3) the “ضَمِيرُ الْمُخَاطَبِ” for the addressee's pronoun. There is no English equivalent *per se* for “ذَٰلِكَ.” I believe it is best rendered as “afar-that-it”. So, “be-tha” for “ذَا,” “afar,” for “كَ,” “it” for “كَ” which is: “the fact” or “the reality.” In this particular case, we want to point out the reason for the “be-that-afar-it,” referring to the book, because, and Allah knows best, (A) The Qur'an was still descending (i.e. in its entirety was not yet completed) from the loftiest and highest source, Allah, SWT; and (B) its status in Earth is loftiest and most high. Hence no untruth could touch it in any way, form, or shape. There is more about “ذَٰلِكَ” in the *Lexicon* attached to this Translation. Clearly the demonstrative pronouns in English are not as descriptive as their Arabic counterparts. See *كتب النحو والصرف*.

³ The word: “رَيْبٌ” = Suspicion and the word “شَكٌّ” = Doubt; both share some common grounds but the words are not synonymous. Unfortunately all the numerous translators I came to know of, save this translator, use “شَكٌّ” when they should have used “رَيْبٌ” in this particular aspect. I can not fathom that, except perhaps some being not of an Arabic tongue extraction or erudition may be is the root of, if not all, the problem. Others of Arabic tongue extraction and erudition fell in the trap of a faulty follower-ship. Doubt is a state of indecision towards various alternatives with neutral i.e. no malign intent associated with such a state of indecision, because of uncertainty. Suspicion on the other hand is doubt with insupportable preponderance of malign intent or an accusative attitude, and thus caution and may be even aversion in the mind or attitude of the suspecting person towards what is being suspected. In other words such an insupportable attitude is on the basis of flimsiest of presumption, in fact without any concrete evidence whatsoever. Thus, right from the beginning the suspecting person would claim to ascribe fallacy or evil to what is being suspected. But since the facts do not support such a claim it would be void and null. So, “رَيْبٌ” and “شَكٌّ” although share some aspects each is distinct from the other. And The Qur'an from its inception till the end of Time and beyond there is “no suspicion in it,” as no one would ever be able to prove anything against it. It is the word of Allah, how could it be other than being with “no suspicion in it”.

⁴ The word “هُدًى” or “هُدَايَةٌ” in Arabic is clear to be “aright-guidance,” not just mere “guidance” as in English, i.e. in the literal sense of “guidance” means: “ushering,” “showing,” “leading,” “piloting,” “steering” etc.

⁵ See the *Lexicon* attached to this Translation for this special word and its significance.

⁶ The word “يُقِيمُونَ” is rooted in “أَقَامَ” = upheld. linguistically “أَقَامَ” means:

“أَدَامَ، بِمَعْنَى أَبْقَى أَوْ اسْتَمَرَّ عَلَى دَوَامٍ. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً.”

So, “يُقِيمُونَ” means: they (1) uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and revealed by Allah. Hence people do not establish Prayer they only uphold and follow, i.e perform, and maintain it^w.

⁷ That is they are absolutely certain.

6. Verily who ^r unbelieved they ^z equal on them whether you ^s warned them or not warned them[<i>you^s</i>], not believe they. ^z	إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾
7. Sealed ⁸ Allah on their hearts, and on their hearing, and on their <i>abssa're</i> (<i>insights/ discernments</i>) (<i>is</i>) an overlay ^w and for them (<i>is</i>) a great torment.	خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾
8. And of the mankind who ^p says[<i>he</i>]: we believed by Allah and by The Day[The] Last while not they (<i>are</i>) surely believers.	وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾
9. Mutually beguile ⁹ they ^z Allah and whom ^r they ^z believed; and not beguile they ^z except their selves ^w while not perceive they. ^z	تُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا تُخَادِعُونَ إِلَّا أَنْفُسَكُمْ وَمَا يَشْعُرُونَ ﴿٩﴾
10. In their hearts (<i>is</i>) an illness; ¹⁰ so augmented them Allah an illness; and for them (<i>is</i>) a painful torment by what were they ^z lying.	فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾
11. And if (<i>had been</i>) said for them: let-not corrupt you ^z in the land ^w /Earth ^w said they ^z : verily only we (<i>are</i>) reformers.	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾
12. Indeed; verily they, they (<i>are</i>) the corrupters, [and,] but not perceive they. ^z	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾
13. And if (<i>had been</i>) said for them: let-believe you ^z just-as believed the mankind, said they ^z : do we believe just-as believed the mooncalves; indeed; verily they, they (<i>are</i>) the mooncalves; [and,] but not know they. ^z	وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾
14. And if met/encountered they ^z whom ^r believed they ^z said they ^z : we believed; and if they ^z secluded (<i>cloistered they^z</i>) to ¹¹ their Satans, said they ^z : verily we (<i>are</i>) with you ^b verily only we (<i>are</i>) <i>mustah'ze'oona</i> (<i>we are affirmable-jesters/ affirmably-jesting</i>).	وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾
15. Allah <i>yastah'ze'o</i> (<i>affirmably-jests</i> [He]) by them and protracts them in their excessiveness addle they. ^z	اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾
16. Those (<i>are</i>) who ^r they ^z purchased ¹² the misguidance-she ^v by the divine-guidance; ^x so neither profited-she ^v their trade ^w and nor were they ^z <i>mubtadeena</i> ¹³ (<i>who are divinely-guided</i>). ^x	أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلِيلَةَ بِالْهَدْيِ فَمَا رَجَحَتْ ثِجْرَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

⁸ That is closed *hermetically* and *determined irrevocably* or *consummated/ concluded*.

⁹ The word “يُخَادِعُ”=beguile. *Linguistically* it has *several* meanings, among them (1) engaging in mutual deception/cheating, in order to gain personal benefits; and (2) withholding boon-giving. See *الهادي و اللسان* for the meanings. Thus, clearly Allah has absolutely no need to gain by engaging in such loathsome human traits. So when He “beguiles them,” means He *withholds* his boon-giving to them, hence *causing them defeat*, as *all beings survive because of His continuing boon-giving*. Also “يُخَادِعُ” like “يُعَاقِبُ” as “يُعَاقِبُ اللصَّ” does not necessarily means mutuality. So “يُخَادِعُونَ اللَّهَ” does not necessitate mutual action.

¹⁰ The word “illness,” a disease of body or mind. That is in his “heart” a *defect* or a *swerving to the wrong*, or suffering from *deficiency of good religious commitment to adhere to the right* or do the right thing.

¹¹ See the *Lexicon* attached to this Translation for discussion of the *significant* differences in Arabic between “to their devil,” “with their devils,” and “by their devils.” In essence “to”: indicates *subordination* to the devils, i.e. their devils teach them; “with” indicates *equality/ collegiality* with the devil; “by” indicates *superiority* as emperor *versus* king.

¹² The Arabic words: (a) “اشْتَرَى” and (b) “بَشَرَى” occur time and again in The Qur’an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “اشْتَرَى” means *purchased* and (b) “بَشَرَى” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

17. Their parable ^x /example ^x (is) as a parable ^x /example ^x (of) whom ^x <i>istawqada</i> ¹⁴ ([he] affirmably kindled) a fire ^w then <i>lamma</i> (when/whence) lighted-she ^y what (is) around him, went ¹⁵ Allah by their illumination and left them [He] in darknesses ^w not sight/discern they. ^z	مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾
18. Sommon (deaf people), bokmon (born dumb-mute people), omyon (blind people) ¹⁶ so they return not.	صَمٌّ بِكُمْ عُمًى فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾
19. Or as <i>ssayyeben</i> ^x (gliding-rain-laden-cloud) ^{x17} of the sky ^w in it ^x darknesses ^{w18} and a thunder and a lightning; they ^z make/emplace their fingers in their ears from the thunderbolts ^w <i>badbara</i> (in caution of) the death; ^x and Allah (is) Surrounders by the unbelievers.	أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبُعَهُمْ فِيْٓ أُذُنِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾
20. Almost the lightning ^x snatches (off/away) their <i>abssa'ra</i> (insights/discernments), everywhen it ^x lightened for them they ^z walked in it; ^x and if [it ^x] darkened over them they ^z upped; and had Allah willed [He] surely (would have) gone ¹⁹ by their hearing, and their <i>abssa're</i> (= <i>abssa'ra</i>); verily, Allah over every thing (is) Omnipotent.	يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّا لِلَّهِ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾
21. O you the mankind: let-worship you ^z your ⁿ Lord, Who created you ^b [He] and whom ^f of before you; ^b <i>la'alla</i> ²⁰ (craving currently unavailable deed that/perhaps) you ^b <i>tattaqoon</i> ²¹ (you ^z reverentially guard not to displease Allah).	يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾
22. Who [He] made for you ^b the Earth ^w a bed ²² and the sky ^w a <i>be'na'an</i> ^{x23} (a build-in-progress) ^x and [He] descended from the sky ^w a water; ^x then <i>akbraja</i> ([He] produced/emerged) by it ^x of ²⁴ the <i>thamara'te</i> ^w (trees/plant-crops/fruits) ^w a <i>reẓ'qan</i> ^x	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ

¹³ See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen.”

¹⁴ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁵ Notice this great *Ayah* says: “went Allah = ذَهَبَ اللَّهُ” i.e. *intransitively*, and not “اذْهَبَ اللَّهُ” = “caused to be gone.”

¹⁶ The words “صَمٌّ، بِكُمْ، عُمًى” all are plural nouns while their closest English corresponding equivalents all are adjectives and so in English no plural for any except to associate the respective word with a plural noun “people.”

¹⁷ The word “صَيِّبٌ” has three distinct meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud. See *البصائر*.

¹⁸ Darknesses could be a multiplicity of darkness, darkness in each dimension or direction; or a compound degrees of darknesses.

¹⁹ The word “ذَهَبَ” i.e. *intransitively* not “اَذْهَبَ,” translated as (would have) gone, as “gone” stands for many meanings, among them: to become weak; fail; come apart; break up; cease living; die. See *The American Heritage Dictionary*.

²⁰ The Arabic word used here is specifically “*la-alla-kum*,” made up of two words, “*la-alla*” and “*kum*.” “*La-alla*” = craving currently unavailable deed, perhaps abridges it. Another Arabic word “*asa*,” = may. The two words are frequently used in The Qur’an. Linguistically, both words are particles of hope, craving, and uncertainty. However, explainers of The Qur’an say both are particles of certainty, if the action is from Allah, realization of which is always sure and definite. The second part of the word is “*kum*” = the pronoun for “you.” Thus, here “*la-alla-kum*” = certainly. Thus, if you^f were to worship yourⁿ Lord you^f will be (certainly) righteous.

²¹ The word “تَتَّقُونَ” = “*tataqoon*,” based on the Arabic word “*waqa*,” linguistically meaning: took all the precautions to secure and protect (any thing) from any harm. Hence, “*tattaqoon*” means: “you^f reverentially guard against Allah’s displeasure” by adhering to Allah’s Criteria of prescription and proscription. There is no English equivalent for “*taqwa*,” i.e. reverential guarding against Allah’s displeasure. The English word “piety” surely falls short of “*taqwa*.” See the *Lexicon* attached to this Translation for both “*tattaqoon*” and “*taqwa*.”

²² The Arabic word “فِرَاشًا” literally means (1) “mattress,” or (2) “carpet,” or (3) figuratively the word “فِرَاشًا” is used to also mean (3) “wife” or (4) the entire earth as it spreads and extends as a bed. See *اللسان*.

²³ The word “بِنَاءً” = “*benā-an*” is made up of two parts “*benā*” and “*an*.” The “*an*” is a grammatical nunnation at the end of an objective noun; and “*be’na*” is a word which means: (1) a build-in-progress, for example in conjunction with: “And the Heaven We built it^w by ay’den (divine Might), and verily We surely (are) expanding/expanders.” (S51:47). Also it could mean: (2) first time going in privacy with a bride after the formal wedding contract is officiated, and clearly such a wedding is taken to be subject to the vicissitudes of human nature and life.

²⁴ The word “of” here implies remarkable significance, connoting, and Allah knows best, that all the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a fraction of a much larger whole be it in this world or the Hereafter, in the treasure of Allah.

(provision/victuals for sustenance) ^x for you; ^b so let-not make ²⁵ you ^z for Allah compeers while you ^f know.	أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٣﴾
23. And <i>en (if)</i> you ^c were in suspicion of what <i>naẓẓalna</i> (<i>We repetitively descended</i>) on Our <i>abde</i> ²⁶ (<i>slave/worshipper</i>), then <i>oto</i> (<i>let-come you^z</i>) by a <i>Sura'ten</i> ²⁷ (<i>division of The Qur'an</i>) ^w of its ^x like; and let-summon you ^z your ⁿ witnesses/testifiers ²⁸ of lesser than/without Allah, <i>en (if)</i> were you ^c <i>ssa'deqeena</i> (<i>always-truth-enforcers</i>).	وَأَنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٤﴾
24. Then <i>en (if)</i> you ^z did not and (<i>shall</i>) never do you ^z then <i>ettago</i> (<i>let reverentially self-protect you^z from</i>) The Fire ^w which ^u its ^w fuel ²⁹ (<i>are</i>): the mankind and the rocks ^w (<i>if^w had been</i>) prepared-she ^y for the unbelievers.	فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٥﴾
25. And <i>bashsher</i> ³⁰ (<i>let-tell [you^s] pleasant tidings</i>) whom ^r they ^z believed ^x and they ^z worked the righteous-works; ^w verily for them ^x (<i>are</i>) gardens ^w run ^w from under it ^w the rivers; every-when <i>ruẓeqo</i> (<i>they^z had been provided/rationed</i>) from it ^w of ³¹ a <i>thamaraten</i> ^w (<i>trees/plants crops/fruits</i>) ^w a <i>rez'qan</i> ^x (<i>provision/-victuals for sustenance</i>) ^x said they: ^z this (<i>is</i>) which ^x <i>ruẓeqna</i> (<i>we were provided</i>) of earlier; and <i>oto</i> ³² (<i>they^z had been given/churned out</i>) by it ^x a similar; and for them ^x in it ^{w33} (<i>are</i>) spouses ^w (<i>wives</i>) <i>mutabharaton</i> (<i>she-they had been purged</i>) and they (<i>are</i>) in it ^w immortals.	وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهَا مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾
26. Verily Allah not <i>yesta'hey</i> ³⁴ (<i>have shame</i>) to strike [<i>He</i>] a parable ^x / example ^x certain, ³⁵ a mosquito ^w and what (<i>is</i>) atop / above ³⁶ it ^w ; so as-to whom ^r they ^z believed ^x so they ^z know verily it ^x (<i>is</i>) the right ^x from their Lord; and as-to whom ^r they ^z unbelieved ^x then they ^z say: what wanted Allah by this a parable ^x / example; ^x [<i>He</i>] misleads by it ^x multitude and	إِنَّ اللَّهَ لَا يَسْتَحْيٰٓءُ أَنْ يَضْرِبَ مَثَلًا مَّا بَعْضُهُ فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا يُضِلُّ بِهِ

²⁵ The word “جعل” has at least *nine distinct linguistic* meanings and a *tenth* “religious” meaning. Thus *Linguistically*: (1) appointed or designated, (2) some thing *was not* and *now is*, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On *religious basis*, (10) it means: and *continue the status as it currently stands or improves it*, as in (S2:128).

²⁶ The word “ab'de” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*. See the *Lexicon* attached to this *Translation* for an *eye-opener* elaboration. It's an *absolute honor* to be Allah's “ab'de”-as that means, among other meanings, that one is *FREE* and could not be owned by any other.

²⁷ See the *Lexicon* attached to this *Translation* for this *proper name* of a *division of The Qur'an*.

²⁸ These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of *The Qur'an*.

²⁹ The word “الوقود، بفتح الواو” is *firewood*, but also it could mean *any fuel*. See *اللسان*.

³⁰ See the *Lexicon* attached to this *Translation* for *bashshara/youbashshero/mubashsheron*=بَشِّرًا يُبَشِّرُ أَمِيرًا.

³¹ This prepositional word, “of,” is to indicate *portioning*, i.e. some thing is a *part* of a *larger whole*.

³² The word “أثوا” perhaps lends itself to *two distinct* meanings: (1) as translated above, and (2) to mean “churned out,” rooted in “إثاء,” i.e. like *churning* of trees yielding their fruits or the *buttermilk* when shaken it *churns out* butter. Clearly *Paradise's* trees once picked its fruits are *immediately* replenished by an *identical twin* of *whatever was picked*, i.e. *replacing* whatever was picked, so the tree-fruit remains as if not picked.

³³ This “if^w” refers to the *gardens* that have *eternally good abode, good supply of good food, good water, and pleasure of matrimony* with spouses.

³⁴ The word “يستحي” is an *intransitive verb*, and the closest English equivalent to it is “to have shame.”

³⁵ See the *Lexicon* attached to this *Translation* regarding, the *indefinite/infinite article*=”بِاِلاَءِ الْمَصْدَرِ”

³⁶ The particle “ما” and the words “فَمَا فَوْقَهَا” in this *Ayah* all deserve a *pause for pondering*. First the particle “ما”=”بِاِلاَءِ الْمَصْدَرِ”=the *infinite particle* for *greatest intensity*, i.e. intensifying the *mosquito* and *what is beyond it^w*. Second “and what (*is*) above it^w.” Clearly the “فَمَا” in “فَمَا” is *coupling* or *conjunctive* particle meaning *and whatever* that which could be above it^w, i.e. *positively* or *negatively*, i.e. to say: *larger* or *smaller* than it^w. See *إعراب القرآن، لمحمود صافي*. Lately it has been *reported in the scientific community* that there is a *microscopic* “thing” atop of the mosquito.

yahdey ([He] *divinely-guides*) by it^x multitude; and not [He] *misleads* by it^x except the *fa'seeqeena*^{x37} (*rebels vis-à-vis Allah's command*).^x كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٦٦﴾

27. Who^r breach they^z Allah's covenant^x from after His *meetha'qe*^x (*ratified-covenant*)^x and sever they^z what Allah commanded by it^x to/that ([if] *be*) joined; and they^z corrupt in the land^w/Earth^w those they (*are*) the losers. الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ، أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٧﴾
28. How you^z unbelieve by Allah while you^c were dead and then[He] quickened you;^b afterwards³⁸ [He] deadens³⁹ you;^b afterwards [He] quickens you,^b afterwards to Him (*to be*) returned you.^z كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٦٨﴾
29. He Who created for you^b what (*is/are*) in the Earth^w together; afterwards *istawa*⁴⁰ ([He] *set Himself*) to the Heaven^w and *sawwa*⁴¹ ([He] *set/ evened/ proportioned*)^w them^y seven Heavens^w and He (*is*) by every thing Omniscient. هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٩﴾
30. And *edh* (*when*) said your^t Lord for the angels: verily I am making in the Earth^w a vicegerent⁴²; said they^z: do [You^t] make in it^w whom^p [he] corrupts in it^w and [he] sheds bloods; while we *nusabbeho*⁴³ ([we] *single You^s as excelling in all good qualities/ that You^s transcends all shortcomings/ and that You^s are unique all around*) by Your^t Praise and [we] sanctify for You^s! Said [He]: verily⁴⁴ I [I] know what not you^z know. وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٧٠﴾
31. And [He] taught Adam the names,^x all (of) it;^w afterwards [He] showed them on/over⁴⁵ the angles then said [He]: *anbe'oney* (*let-inform Me you^t by piece-of-significant-and-availing-news*) by names (of) these *en* (*if*) you^c were *ssa'dequeena* (*always-truth-enforcers*). وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾
32. Said they^z: *subhana*⁴⁶ (*hallowedly and marvelously we deem You^s transcending all defects and we solemnly stand in awe and utmost consecration of*) You^s no knowledge for us except what You^s taught us; verily You^s, You^s (*are*) The Omniscient, The *Hakeemo*⁴⁷ (*infinite bekmah*⁴⁸ *Possessor*). قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٧٢﴾

³⁷ See the *Lexicon* attached to this Translation for the word *fa'seeqoon* and its grammatical inflections.

³⁸ The word “ثُمَّ” has the connotation of “lagging” or “slacking,” i.e. taking effect at a latter time.

³⁹ The word “أَمَاتَ” in “يُمِيتُكُمْ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁴⁰ The word “اسْتَوَى” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that in the case of Allah, the “*how*” did He “*استوى*” is not knowable, because there is nothing to compare Allahto/with to know the “*how*” of His action. He is *unlike* any thing known or knowable.

⁴¹ The word “*sawwahunna*” is made up of two parts, the word “*sawwa*” and the pronoun “*hunna*.” The word “*sawwa*” has many meanings: (1) made qualitatively perfect, quantitatively complete, and proportionally balanced. (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “*hunna*”= them,^y a feminine plural.

⁴² The word “*خليفة*” means: (1) a vicegerent; (2) the one that replaced another who was before him. For example: Allah made each generation to follow or replace another. The word “*خليفة*” is a masculine and the “*ة*” in “*خليفة*” is for intensification as in *علامة*. See تفسير البضاوي و روح المعاني لـ الألوسي.

⁴³ The word “*nusabbeho*,” means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.*

⁴⁴ This word “*verily*” here is introduced to intensify “*إني*,” which is in fact “*إن*” and “*ني*.”

⁴⁵ Note that “*على*” = “*on/over*,” is adverb of time/place, i.e. circumstantial, state or condition. See المعني.

⁴⁶ The word “*subhanaka*”= “*سبحانك*” has no English equivalent. Wherever this word, or its grammatical inflections (such as “*سبحان*” or “*سبحانه*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subhanaka*”= “*سبحانك*” concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.*

⁴⁷ See the *Lexicon* attached to this Translation for an exposition on the words “*الحكيم*” and “*حكيم*.”

33. Said [He]: O, Adam, *anbe'hum* (let-informed them [you^s] by piece-of-significant-and-availing-news) by their names; then *lamma* (when/whence) *anba'abum* (he had informed them by piece-of-significant-and-availing-news) by their names, said [He]: have [I] not said [for] you^b that I know the Heavens^w and the Earth's^w invisible; and [I] know what you^z disclose and what you^c were concealing.
34. And *edh* (when) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Eblisa (*Satan*) *aba*⁴⁹ ([he] categorically refused) and *istakbara*⁵⁰ ([he] affirmed his prideful haughtiness) and [he] was of the unbelievers.⁵¹
35. And We said: O, Adam let-reside [you^s], you^s and your^t spouse the Paradise;^w and let-eat [you] both from it^w opulently whence [you] both willed; and let-not [you] both near this^{w52} the tree;^w then, [you] both (would) be of⁵³ the *dha'lemeena*⁵⁴ (injustice-doers).
36. Then (caused) them both (to) slip the Satan *a'n* (off) it;^w so [he] exited them both from what both were in it;^x and We said: *ebbetto*⁵⁵ (let-you^z alight/touch-down/dwel-basely/-emigrate/immigrate), some (of) you^b for some foe;⁵⁶ and for you^b in the Earth^w/land^w (is) a *mustagarron*⁵⁷ (permanent-abode/ultimate realization) and a *mata'aon*⁵⁸ (resource of transitory worldly delights) to a while.
37. So *talaqqa*⁵⁹ (received/took bestowal) Adam from his Lord words;^w so [He] relented on him; verily He, He (is) The *Tannwo* (iterative Acceptor of penitence) *Ar-Rabee'mo* (The iterative mercy Giver).

قَالَ يَتَّادُمْ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا
أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ
إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ
وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

وَقُلْنَا يَتَّادُمْ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ
وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا
تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ ﴿٣٥﴾

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا
مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ
وَمَتَّعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ
عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

48 See the *Lexicon* attached to this Translation for “*bekmah*.”

49 The words *aba*= “أبَى”=“إمتنع إمتناعاً لا رجوع فيه” means categorically (absolutely, without exception) refused a definitive refusal with the intention of never to yield. So, it is not just simply refused.

50 See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

51 The word “الكافرين” = “the unbelievers” here could also mean “the ingrates.”

52 The singular pronoun for a tree is feminine that is why its demonstrative case as here is a “this^w”.

53 It is important to note here the phrase “of so and so,” if a person is a “wronger” or “of wrongers” the two have significant differences. The “wronger” could have done the wrong/wrongdoing once or so; but “of wrongers” signifies frequent and continual wrongdoing by the wronger.

54 The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

55 The word “اهبطوا” rooted in “هبط” meaning alight/touch-down/dwelt basely/dwelt in evil. See *اللسان*. Additionally it also could mean: emigrate/immigrate, as in *Ayah* (S2:61): “اهبطوا مصرًا”= *ebbetto Misran*=Egypt/any-town.

56 The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see *اللسان* and *الهادي*.

57 Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

58. The word “متاع”=“mata'a” is rooted in the word “متع”=“matta'a” with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.

59 That is, and Allah is knowing, by inculcation, inspiration or instruction.

38. Said We: <i>ebbetto</i> (let-you ^r touch-down/dwel-basely/emigrate-/immigrate) from it ^w together; then when ⁶⁰ <i>ya'teyann</i> (assuredly comes to) you ^b from Me a <i>huda</i> (divine-guidance); ^x so whoever [he] followed My <i>huda</i> (divine-guidance) ^x then neither a fear (is) on them, and nor they sadden.	قُلْنَا أَهْبَطُوا مِنْهَا جَمِيعًا فَلَمَّا يَأْتِينَكُمْ مِّنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾
39. And who ^r unbelieved they ^z and denied they ^z by Our <i>Aya'te^w</i> (messages/signs/proofs) those (are) The Fire's ^w companions; they (are) in it ^w immortals.	وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾
40. O, Israel's sons ⁶¹ let-remember you ^z My boon ^{w62} which ^u <i>an'amto⁶³</i> (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you; ^b and let-fulfill ⁶⁴ you ^z by My covenant ^x I fulfill by your ⁿ covenant; ^x and <i>eyyaya⁶⁵</i> (indeed exclusively Me) so let-you ^z dread [Me]. ⁶⁶	يَبْنَئِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّيَ فَارْهَبُونِ ﴿٤٠﴾
41. And let-believe you ^z by what I descended (i.e. of <i>Qura'n^x</i>) <i>mussa'ddeqan⁶⁷</i> (accepter as credible) for what (is) with you; ^b and let-not be you ^z first unbeliever/rejecter ⁶⁸ by him/it; ^x and let-not purchase you ^z by My <i>Aya'te^w</i> (messages/signs-/proofs) a little price; and <i>eyyaya⁶⁹</i> (indeed exclusively Me) so <i>ettago'ne</i> (let you ^r reverentially guard against My displeasure). ⁷⁰	وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّيَ فَاتَّقُونِ ﴿٤١﴾
42. And let-not confound ⁷¹ you ^z the right ^x by the falsehood ^x and [let not] conceal you ^z the right ^x while you ^f know.	وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾
43. And <i>aqemo⁷²</i> (let-you ^r up-to-fulfill the prescribed obligations of) the Prayer ^w and <i>aa'to</i> (let-you ^r accord and fulfill the obligations of) the <i>Zakata^{w73}</i> (prescribed portion of personal possessions) ^w and <i>erka'o</i> (let-you ^r markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees) with the <i>ra'keyeena</i> (be-they-who markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer).	وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

⁶⁰ This "إِذَا" is really "مَا" added to it "إِنْ" for affirmation, making the happening a matter only of "when." For some elaboration see الذر المصون، لـ احمد الحلبي.

⁶¹ The word "بَنِي" is the grammatically inflected (modified) plural for "ابن" which means "son," not child per se, as child could mean a male or a female. However, it is rather common for The Qur'an to address the male gender but definitely includes by implication the female gender for the intention of the message. Clearly there is wisdom, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for every word usage in The Qur'an. For example, addressing the male gender The Qur'an says: O, you *be-believers*, but obviously intending the inclusion of the female gender too. However, some time, specifically addressing each individually, as: O, you *be-believers* and *she-believers*. Hence, to be contextually accurate we should say: "O, sons of Israel," not "children of Israel." But clearly, although the statements address the male gender of Israel's offspring, in the persons of his sons, the female gender is included vis-à-vis the message being conveyed.

⁶² See the Lexicon attached to this Translation for "ne'amah" ("boon").

⁶³ The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "أنعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

⁶⁴ The word "أوفوا" from "الوفاء," meaning gathering the last component of any obligation to make it a whole. So, "أوفوا" means you endeavor and gather the last part of an obligation and fulfill it.

⁶⁵ The word "إِيَّاي" = "أداة تأكيد لضمير منصوب" = an article of intensity for an objective pronoun.

⁶⁶ The letter "ن" in "فأرهبون" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "فأرهبون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁶⁷ The word "mussaddeqan" is more than an "affirmer," it is acceptor of the referent as credible.

⁶⁸ The word "كافر" rooted in "ال كفران" so lending itself to be both either rejecter/repudiator or unbeliever. See البصائر.

⁶⁹ The word "إِيَّاي" = "أداة تأكيد لضمير منصوب" = an article of intensity for an objective pronoun.

⁷⁰ The letter "ن" in "فاتقون" see footnote 131 above.

⁷¹ The word "تلبسوا" = "confound" comes from "أولبس، أو لبس" all meaning confused the issue. So those who "confound" the issue as if they cover it or mix it as to make it seemingly "indistinguishable" so the confounders mislead the people.

⁷² The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

⁷³ See the Lexicon attached to this Translation for the word Zakah and its implications of augmentative blessedness.

44. Do you^z command the mankind by the *berre*⁷⁴ (*the dutiful obligation/lanful obedience*) and you^z forget yourⁿ selves^w while you^f recite the book;^x do then not reason you.^z ﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾
45. And let-see you^z assistance by the patience and the Prayer.^w And verily it^{w75} (*is*) certainly big^w except on the *kehasbe'eena*⁷⁶ (*they who: totally subdued their body, sight, sound, and markedly bow in the Prayer*). ﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾
46. Who^r they^z presume that they *mulago* (*they^z are meeting with*) their Lord, and that they (*are*) to Him returnees. ﴿الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَإِنَّهُمْ إِلَيْهِ رَاجِعُونَ﴾
47. O, Israel's sons: let-remember you^z My boon^{w77} which^u *an'amto*⁷⁸ (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you^b and surely I preferred you^b over the worlds.⁷⁹ ﴿يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ﴾
48. And *ettago* (*let you all reverentially self-protect in*) a day (*in which*) no self^w requites a'n⁸⁰ (*about another/instead of another*) self^w a thing; nor (*to be*) taken/accepted from it^w an intercession;^w nor (*shall be*) taken from it^w *adlon*^x (*ransom-/compensation*);^x and nor (*are*) they (*to be*) succored. ﴿وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ﴾
49. And *edh* (*when*) *najjaynakum* (*We repetitively delivered you^b*) from the Pharaoh's *aal'e* (*family, house, kin, chiefs, followers*), they^z afflict you^b ill-the-torment; *youthabbebona* (*they^z iteratively slaughter*) yourⁿ sons and *yasta'byouna*⁸¹ (*they^z affirmably-let-live*) yourⁿ women; and in *tha'lekum*⁸² (*collective-afar-that*) (*is*) a great essay from yourⁿ Lord. ﴿وَإِذْ خَجَيْنَكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾
50. And *edh* (*when*) We sundered by you^b the sea; then *anjay-nakum* (*We delivered you^b*) and We drowned the Pharaoh's *aala* (*family/ house/ kin/ chiefs/ followers*) while you^f look. ﴿وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَخَجَيْنَكُمْ وَآغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ﴾
51. And *edh* (*when*) mutually We appointed Mosa (Moses) a forty nights;^w afterwards *ittakhatbotom*⁸³ (*took and presumed you^f*) the calf from after him, while you^f (*were*) *dha'lemoona*⁸⁴ (*injustice-doers*). ﴿وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ﴾
52. Afterwards We pardoned a'n (*regarding*)⁸⁵ you^b from after *tha'leka* (*afar-that-it/*),^x *la'alla* (*craving currently unavailable deed that, perhaps*) you^b thank you^z. ﴿ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ﴾

⁷⁴ *Albere* here meaning *dutiful obligation/lanful obedience*, see الطبري والتاج. Minimum needs.

⁷⁵ The [it^w] here refers to the Prayer, as the pronoun “هـ” in “إنها” refers to the *specific Islamic Prayer*.

⁷⁶ The word “خاشعين” = *kehasbe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعين” = *kehasbe'een* involves more than just “humbleness” or “submission” as that suggests *bodily or attitudinal behavior*. However, “خشوع” denotes *submission or subduing of sight and sound* as well. So “الخاشعين” are those who had totally *subdued their body, sight and sound*. Also some time “الخاشعين” = they who are *ra'ke'een* (see S2:43 above) in the Prayer. See البصائر واللسان.

⁷⁷ See the *Lexicon* attached to this Translation for “ne'amal” (“boon”).

⁷⁸ See footnote 73 for أنعم.

⁷⁹ That is of *their Time*, Qur'an commentators say.

⁸⁰ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

⁸¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

⁸² See the *Lexicon* attached to this Translation regarding the meaning of “ثلكم” = “thalekum.”

⁸³ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الإتخاذ” as stated in لسان العرب therefore “اتخذ” is *always taking and presuming some thing associated with what was taken*. Thus, it is *not* just the mere *taking* = “أخذ.”

⁸⁴ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

⁸⁵ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن.”

⁹⁷ The word (a) “*kebatayakum*”=“خطايكم” is not synonymous with (b) “*kebatay’atekum*”=“خطيائكم,” as some translators tend to make the *mistake*. The former (a) is the result of *unintended* errors or faults, *mistakes* in the course of normally “*permissible*” action; whereas (b) is the result of *intended* action in course of *not permissible* action *in the first place*. See the *Lexicon* to this *Translation* for more details.

59. Then substituted they^z who^r *dhalamo*⁹⁸ (*they^z wronged*) a say other than which^x (*had been*) said for them; then We descended on who^r *dhalamo rejzan*⁹⁹ (*successive: convulsive and perturbing torment*) from the sky^w by what they^z were *yafsoqoona*¹⁰⁰ (*rebellling they^z vis-à-vis Allah's command*).
 فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾
60. And *edh* (*when*) *Mosa* (*Moses*) *istasqa*¹⁰¹ (*sought water-avail- / availability*) for his people, so said We: let-hit [you^r] by your^t staff the rock then *enfajarat* (*burst/ gushed*) from it^x twelve wells;^w *qaa* (*already and affirmatively*) knew each mankind their *mashraba* (*drinking-place^x*); let: eat you^z and drink you^z of Allah's *rez'qe*^x (*provision/ victuals for sustenance*); ^x and let not *ta'athan*¹⁰² (*you^z mischief-hardest*) in the land^w corruptingly/ (*as*) corruptors.
 وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعَثُوا فِي الْأَرْضِ مَفْسِدِينَ ﴿٦٠﴾
61. And *edh* (*when*) said you:^c O, *Mosa* (*Moses*) never *nassbera* (*we hold on patiently*) on a single *tta'aamen^x* (*wheat/ edible/ food-grains/ stuff*); ^xso: let-invoke [you^r] for us your^t Lord *youkbrejo* ([*He*] *emerges/ produces*) for us of what the Earth^w grows^w of its^w herbs, and its^w *guththa*¹⁰³ (*corrugated-long-cucumber*), and its^w *foo'me*¹⁰⁴ (*garlic/ wheat/ chickpea/ bread of grains*), and its^w lentils, and its^w onions; said [*he*]: do *tastabelona* (*you^r affirmly seek substituting*) which^x it^x (*is*) baser by which^x it^x (*is*) *khayron* (*choicer- / superior*); *ehbetto*¹⁰⁵ (*let-you^z: immigrate/ emigrate/ alight-dwell-basey*) *Mesran* (*Egypt/ any town*); then verily for you^b what quested you^c; and (*had been*) struck-she^y on them the ignominy^w and the abjectness;^w and *ba'o* (*they^z deservedly incurred*) by a wrath^x from Allah; *tha'leka* (*afar-that-it/ that*), ^x (*is*) because verily they were unbelieving by Allah's *Aya'te^w* (*messages/ signs/ proofs*) and they^z kill¹⁰⁶ the prophets by other than the right; *tha'leka* (*is*) by what they^z disobeyed and were transgressing they.^z
 وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعْ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَحْبَبُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ رَبِّ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾
62. Verily, who^r they^z believed, and who^r *hado*¹⁰⁷ (*they^z adopted the Jewish "law"/ customs/ repented*) and the *nasara*,¹⁰⁸ and the

⁹⁸ See footnote 84 regarding “ظالم”=“فاعل الظلم”=“injustice-doer”.

⁹⁹ The word “رجز” has several meanings such as: *convulsive and perturbing torment*. Also it includes Satan’s whisper, sin, offense, and idol or worship of idols. See اللسان.

¹⁰⁰ See the *Lexicon* attached to this *Translation* for *fa'seqoona* for an elaboration on this rather important word.

¹⁰¹ The word “استسقى”=“طلب السقي أو الإسقاء”, see الراغب. So “استسقى” means: (1) sought to give him what to drink (e.g.: water); (2) sought to avail him what to drink (e.g.: water); (3) however, in the case of *Mosa* (*Moses*) (*pbuoh*), Allah’s munificence provided him with twelve different sources through the “stone” which he was commanded to just smite (it) and thereof gushed water, in a controllable manner for each tribe.

¹⁰² The word “تعثوا” from “العثو”=“أشد الفساد”, means to mischief causing hardest of corruption. See اللسان.

¹⁰³ The word “قثاء” translated as “cucumber” is strictly speaking not correct, as the “قثاء” is that kind of “cucumber” which is corrugated, i.e. “zebra” looking in its external look and could be so long it bends.

¹⁰⁴ The word “فوم”=“Foom” has many meanings: garlic, wheat, chickpeas, or bread of any grain. See البصائر.

¹⁰⁵ The word *ehbetto* =“هبطوا” rooted in “هبط” meaning: alighted/ touched-down/ dwelled in evil/ dwell basey. See اللسان. It also means emigrate or imgrate as in this *Ayah*. It also could mean: gradually descending.

¹⁰⁶ The word “kill” here is used in the present/future tense. This suggests, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times. (Reader must bear in mind the difference between a prophet vis-à-vis a messenger).

¹⁰⁷ The word “hada” for the singular and “hado” for the plural has three distinct meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the “law” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for “religion” per se, that is why they say: “law,” that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹⁰⁸ This word “nasara,” plural masculine, is equivalent to the word “Nazarenes” (i.e. believers in the message of Esa (Jesus) of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of *Nazarene*, and also other “Gospels” that speak of *Nazarenes*, which are different from *Nazirite*. Loosely, we refer to present day Christians

*Ssa'bey'eena*¹⁰⁹ (*Sabians*) who^p believed [*he*] by Allah and The Day [The] Last, and [*he*] worked righteously, so for them (*is*) their remuneration *enda* (by munificence of/by Rule of) their Lord; and neither(*is*) a fear on them, and nor they sadden.

وَالنَّصْرَى وَالصَّبِيعَاتِ مَنْ ءَامَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٣﴾

63. And *edh* (when) We took yourⁿ *meethaqa*¹¹⁰ (ratified-covenant)^x and raised We above you^b the *Ttoora* (Mount Toor in Sinai), let-take you^z what *aa'taynakom* (We accorded/gave you^b) by a strength^w and let-remember you^z what (*is*) in it^x *la'alla* (craving currently unavailable deed that, perhaps) you^b *tattaqoona* (you^r reverentially guard not to displease Allah).¹¹¹

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ
الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ
وَأَذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٧٤﴾

64. Afterwards diverted you^c from after *tha'leka* (afar-that-it/that)^x so *lanla* (had it not been for) Allah's munificence^x on you^b and His mercy^w surely you^c were/would-have-been of¹¹² the losers.

ثُمَّ تَوَلَّيْتُمْ مِمَّا بَعَدَ ذَلِكَ فَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ
مِنَ الْخَاسِرِينَ ﴿٧٥﴾

65. And *laqad* (verily, already and affirmatively) knew you^c who^r transgressed they^z of you^b in the Sabbath; so We said for them: let-be you^z apes *keba'seyeena*¹¹³ (be-cringers/he-they who caused selfcontemptibility and had been driven away with a spurn).

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي
السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِيَةً ﴿٧٦﴾

66. Then We made it^w *nakalan* (punishing-determent) for what (*is*) between its^w both hands^{w114} and behind it^w and an exhortation^{w115} for the *muttaqeena* (reverential guarders against Allah's displeasure).

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا
خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٧٧﴾

67. And *edh* (when) *Mosa* (Moses) said for his people: verily, Allah commands you^b that you^z slaughter a cow; said they^z: *atatakhebona*¹¹⁶ (do you^r take and make us) a jesting; said [*he*]: I refuge¹¹⁷ by Allah that I be of the *ja'heleena*¹¹⁸ (be-they who act ignorantly or incorrectly).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ
يَأْمُرُكُمْ أَنْ تَذْهَبُوا بِقَرَّةٍ قَالُوا
أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ
أَكُونَ مِنَ الْجَاهِلِينَ ﴿٧٨﴾

68. Said they^z: let-invoke [*you^r*] for us your^t Lord (*to*) manifest for us *ma*¹¹⁹ (whatever) she; said [*he*]: verily He says that it^w (*is*) a cow. قال إنه يقول إنها بقرة لا فارض

as "Nassara;" which may or may not be accurate. As most present day "Christians" do believe in "The Trinity." The Qur'an clearly says about "The Trinitarians:" "certainly unbelieved who said they^r that Allah (*is*) a Third of three..." (S5:73). Also, to be noted is: "nassara" = Nazarens, who are not equal to the Nazirites, referred to in the OT, e.g. (Judg.13:7) and are the followers of "Yahweh."

109 This word "*ssabeyeena*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See *الراغب*

110 The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

111 The word "تتقون" = "tattaqoona," based on the Arabic word "waga," linguistically means: took all the precautions to secure and protect (any thing) from any harm. Hence, "tattaqoona" means: you "reverentially guard against Allah's displeasure" by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for "taqwa" (surely not piety). So "taqwa" = reverential guarding against Allah's displeasure. See the *Lexicon* attached to this Translation for both "tattaqoona" and "taqwa."

112 That is a constant part of a larger whole, so "of the losers" means all the time losers.

113 The word "*keba'seyeena*" = "خاسنين" is plural, masculine, subjective noun meaning: be you^f (of) those who caused self contemptibility and had been driven away with a spurn. There is no English equivalent for the word *kebaseyeen*.

114 The Arabic tongue expression "between his or her both hands" means in front of him/her or before him/her.

115 The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: exhortation or admonition.

116 The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الإنخاذ," as stated in *لسان العرب*; therefore "اتخذ" is always taking and making/assuming some thing of/about what was taken. Thus, it is not just the mere taking.

117 The Arabic expression: "I refuge in Allah" means: May Allah forbids that I do so and so.

118 The word "جاهلين" = "ja'heleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to the truth/reality, (3) did some thing not accurate. So the "ja'heleena" are: be-they who act ignorantly or incorrectly.

119 This "ما" = "إسم استفهام لغير المميز," i.e. an inquisitive-noun for non-distinctive entity. That is for non-human/non-jinn.

- neither a senescent¹²⁰ nor a virgin, medial between *tha'leka* (*that-afar-it/that*); so let-do you^z what you^z (*are being*) commanded. مَا تَوْمَرُونَ ﴿٦٨﴾
69. Said they:^z let-invoke [*you^s*] for us your^t Lord (*to*) manifest for us *ma*¹²¹ (*whatever*) (*is*) her color; said [*he*]: verily He says that it^w (*is*) a yellow cow, *fa'qeon* (*bright*) (*is*) her color, [*it's*] pleasing the lookers. قَالُوا آدَعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾
70. Said they:^zlet-invoke [*you^s*] for us your^t Lord(*to*)manifest for us *ma*¹²² (*whatever*) she; verily the cows looked-alike [*on*] us; and verily we (*are*), *en* (*if*) willed Allah, surely (*are*) *muh-tadoona*¹²³ (*who are divinely-guidance*). قَالُوا آدَعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾
71. Said [*he*]: verily He says that she (*is*) a cow neither *dhalowlon*^w (*submitter/ submissively-submitter*)^w *tothero*^w [*she*]rouses/ ploughs) the land^w and nor waters [*she*] the tilth; *Musalla'maton*^w (*blemish-less*)^w no blemish^w/blotch^w (*is*) in¹²⁴ it;^w said they:^z now came you^g by the right;^x and they^z slaughtered it^w and not *kado* (*they^z nighed/ verged/ almost*) do they.^z قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا قَالُوا آلَيْنِ جِئْتَ بِالْحَقِّ فَذَنِّبُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾
72. And *edh* (*when*) you^c killed a self^w then *eddaratom* (*mutually you^c shirked*) in it;^w and Allah (*is*) *mukbrejon* (*producer/ producing*) (*of*) what you^c were concealing. وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾
73. Thensaid We:let-you^z strike him by some of it^w like *tha'leka* (*afar-that-it/that*)^x Allah quickens the dead, and [*He*] shows you^b His *Aya'te*^{w125} (*miracles/signs/proofs*) *la'alla* (*craving currently unavailable deed that/ perhaps*) you^b cerebrate you.^z فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾
74. Afterwards indurated-she^y yourⁿ hearts from after *tha'leka* (*that-afar-it/that*); so it^w (*is*) like rocks^{w126} or harder induration;^w and verily of the rocks^w surely which *yatafajjaro* (*bursts/gushes*) from it^x the rivers; and verily of it^w surely which *yashshaqqa*¹²⁷ (*repetitively split*) then issues of it^x the water^x; and verily of it^w surely *yahbetto* (*meeks/ sinks/ humbles*) of Allah's *khashya'te* (*reverent-fear*);^w and not Allah (*is*) surely neglector *amm*¹²⁸ (*regarding*) what you^z work. ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾
75. Do then covet you^z that they^z believe for you;^b while *qad* (*already and affirmatively*) was a team of them listening (*to*) Allah's Speech; afterwards they^z pervert it^x from after what أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ خَفَافُونَ مِنْ بَعْدِ مَا عَقَلُوهُ

¹²⁰ The word “الضخم من كل شيء، أو السن” = “فارض” means: large, big or senescent. See الهادي أو اللسان أو الراغب.

¹²¹ This “=” = “لغير المميز اسم إستفهام” i.e. an inquisitive-noun for non-distinctive entity. That is for non-human/ non-Jinn.

¹²² Ibid.

¹²³ See the *Lexicon* attached to this *Translation* for this word and its *grammatical* inflections.

¹²⁴ The text says: “in it,” not on it, (عليها and not فيها), as might readily come to mind. There is wisdom in such an expression that may not be so apparent. Allah knows best, but it could well be “in” implying that the color is a natural growth from within its body; whereas “on” could be externally placed on its skin.

¹²⁵ That is His miracles.

¹²⁶ The word “حجارة” is “جمع كثرة” = plural of multiplicity vis-à-vis “جمع القلة” = “أحجار أو أحجر” = plural of paucity. See التاج.

¹²⁷ The word used is “يشقق” the intensive form of “يشق” To indicate this intensiveness, the word “repetitively” is employed as an intensifying adverbial particle.

¹²⁸ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن.

they^z understood it^x while they know they.^z

وَهُمْ يَعْلَمُونَ ﴿٧٦﴾

76. And if they^z met/encountered whom^r they^z believed they^z said: we believed; and if they^z secluded, some (of) them to some, said they:^z do you^z narrate (to) them by what Allah opened¹²⁹ on you^b *le'yuoha'jjokum* (from hence mutually they^z dispute you^b) by it^x *enda* (by rule of) yourⁿ Lord; do then not reason you.^z

تَعْقِلُونَ ﴿٧٧﴾

77. Do [and] not they^z know that surely Allah knows what they^z conceal and what they^z disclose.

يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٨﴾

78. And of them *ommeyouna*¹³⁰ (he-they who are unlettered/the Arabs) not know they^z the book save wishes, and *en* (not) they except presuming they^z.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ

إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٩﴾

79. So *waylon*¹³¹ (lengthy: stay in Hell-valley/woe/bane) for whom^r they^z write the book^x by their hands^w afterwards they^z say: this (is) from *ende* (originating from/by Rule of) Allah to purchase they^z by it^x a little price; so *waylon* for them of what wrote-she^y their hands^w and *waylon* for them of what they^z earn.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ

بَأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ

اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ

لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ

لَهُمْ مِمَّا يَكْسِبُونَ ﴿٨٠﴾

80. And they^z said: never touches/betides¹³² us The Fire^w except days *ma'adodatan*^w (a few/countables); ^w let-say [you^s]: *attakbathtom*¹³³ (have you^s taken and made) *enda* (by munificence of/by Rule of) Allah a covenant; ^x so never unfulfills Allah His covenant; ^x or you^z say on Allah what not you^z know.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا

مَعْدُودَةً قُلْ أَخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا

فَلَنْ تَخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ

عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨١﴾

81. *Bala*¹³⁴ (certainly-not); whoever [he] earned a *sayye'a'tan* (demeritorious-deed) ^w and beset-she^y [by] him his offense ^{w/-} inequity^{w135} so those (are) The Fire's^w companions; ^x they (are) in it^w immortals.^x

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ

خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ

هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

82. And who^r they^z believed, and they^z worked the righteous-works^w those (are) the Paradise's^w companions^x they (are) in it^w immortals.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا

خَالِدُونَ ﴿٨٣﴾

¹²⁹ The phrase “فتح عليكم” translated here as “opened on you^b,” means *informed you* or *taught you*. See *الراغب*.

¹³⁰ The word “أميون” is the plural for “أمي” = “unlettered.” In English “unlettered” is an adjective, so no plural for it. So, I resort to transliteration and parenthetical explanation. Also the “أميون” could mean the gentiles.

¹³¹ *Waylon* is an Arabic word that has three distinct meanings: (1) *lengthy*: stay valley in the Hell Fire/woe, bane; (2) with *intense* heat that it melts every thing that comes into it; (3) *run*.

¹³² The word “touch” for “يمس” rooted in “مس” or “مسس” with many meanings: (1) the first degree or *lightest* feeling by the hands, as the “touch” is normally by the hands; (2) *betiding*, (3) then it was *borrowed figuratively* for “taking” and “beating,” as the two actions are normally by the hands; (4) and used also *figuratively* for sexual intercourse, because it is based on “intimate touching,” and (5) for *craziness*, presumably the brain is “taken” by the *Jinn* or the *Satan*, see *تاج العروس* for more of such details.

¹³³ The word “أخذ” from “الإخذ” which is “إففعال” for “الأتخاذ,” as stated in *لسان العرب*; therefore, “أخذ” is *always* taking and making some assumption about what was taken. Thus, it is *not* just the mere taking.

¹³⁴ The word “bala” = “certainly-not” is *absolutely not* synonymous to “yes” = “نعم” as “bala” = “certainly-not” is *particularized* to negate a (A1) *negative-predicative* (i.e. a previously stated negative statement); or (A2) a statement *possessing the strength of such a negative predicative*. (B) *Additionally* it affirms the *positivity* of the negated (A1). E.g. of (A1) is “Am I not yourⁿ Lord?” (S7:172). E.g.: of (A2) is, in this case the previous *Ayah*, (S2:80), or (S39:57-58) or (S6:157).

¹³⁵ There is “خطء” and “خطيئة” both are “offenses” committed *intentionally* and therefore are *sins*. But “خطء” is *masculine* and *singular* and “خطيئة” is *feminine* and *singular*.

83. And *edh* (when) We took Israel's sons *meethaqa*^{x136} (ratified-covenant)^x let-not you^z worship¹³⁷ except Allah; and by both the begetters¹³⁸ *ehsan* (meritorious act); and (too towards): the kin possessors, and the orphans, and the *masakee'ne*¹³⁹ (ones not having sufficient possessions); and let-say you^z for the mankind *husnan*¹⁴⁰ (meritorious say); and *aqemo*¹⁴¹ (let-you^z up-to-fulfill the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill the obligations of) the *Zakata*^{w142} (prescribed portion of personal possessions); ^w afterwards you^c diverted except a few of you^b while you^f (were) shunners. وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾
84. And *edh* (when) We took yourⁿ *meethaqa*^{x143} (ratified-covenant): ^x let-you^z not shed yourⁿ bloods and let-you^z not egress-/evict yourⁿ selves^w from yourⁿ homes;^w then you^c acknowledged while you^f witness/testify. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾
85. Afterwards you:^f these you^z kill yourⁿ selves^w and egress-/evict you^z a team of you^b from their homes; ^w mutually you^z back (each-other) over them by the sin and the aggression; and *en* (if) *ya'tokum* (they^z come to you^b) captives, mutually you^z ransom them, while it^x (is) *muharramon* (that which is made a ban/forbidden) on you^b their egression/eviction; do then you^z believe by some (of) the book^x and you^z unbelieve by some (of it^x); so what a requital (of) whom^p [he] does *tha'leka* (afar-that-it/that)^x of you^b except ignominy in the life^w (of) the world^w and 'The *Qeyamatey's*^w (Judgment's) Day, *youraddona*¹⁴⁴ (to be forthwith-retuned they^z) to hardest (of) the torment; and not Allah (is) neglecter *amma* (regarding) what you^z work. ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتَخْرُجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتِوكُمُ اسْرَىٰ تَفْدُوهُمْ وَهُوَ حَرْمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتَوَمِنُونَ بَعْضُ الْبَعْضِ يَكْتِيبُ وَتَكْفُرُونَ بَعْضٌ فَمَا جَزَاءُ مَن يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾
86. Those, who^r they^z purchased the life^w (of) the world^w by the Hereafter; ^w so neither (to be) alleviated a'n (off) them the torment, nor (are) they (to be) succored they.^z أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا تَخَفُفْ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾
87. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) the book^x and We supervened from after him by وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَءَاتَيْنَا عِيسَى

¹³⁶ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

¹³⁷ That is to say: from now and forever worship none except Allah. There are four scholarly opinions in this regard. Most important of them is: "أَنْ لَا تَعْبُدُوا" but when the "أَنْ" was dropped the verb became "مرفوع" thus, "تَعْبُدُونَ" rendering it a stronger news of forbiddance (خبر نهى) which is already complied with, according to "الفريد في" ، حسين بن أبي العز الهمداني دار الثقافة المصرية-القاهرة، 1411هـ "إعراب القرآن المجيد".

¹³⁸ In Arabic there is a difference between "both the begetters (parents)" = "الوالدان" or "الوالدين" and the "parents." "الوالدان" or "الوالدين" are: (1) the ones that beget, cause/give the birth to; and (2) those that merely nurture and raise a child, a father or a mother. Thus, parents could be only (2), or (3) ancestors, a progenitors; or (4) guardians; (5) a protectors. So, the emphasis here in this great *Ayah* is on the "الوالدان" or "الوالدين" that is the "begetters" per se.

¹³⁹ For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction. *Meskeen* = مسكين, i.e. having some material possessions but not sufficient; whereas *faqir* = فقير lacks any material possessions.

¹⁴⁰ Some linguists suggest that *الحسن* is for the face while *الجمال* is for the parts of the body and other things. See الهادي

¹⁴¹ The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

¹⁴² See the *Lexicon* attached to this Translation for the word *Zakah* and its implications of augmentative blessedness.

¹⁴³ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

¹⁴⁴ The word "يردون" is rooted in "رد" meaning forthwith-retuned; example the greeting must be "forthwith retuned," as in the *Ayah*: "And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it." (S4: 86).

the messengers; and *aa'tayna Esa*, (Jesus) *Mariam's* (Mary's) son, the evidences-she;^y and We supported¹⁴⁵ him by *Ruhe-el-Qudes*¹⁴⁶ (Arch angel Gabriel); is then everywhen¹⁴⁷ a messenger came (to) you^b by what not *tahwa* (tendentiously like) yourⁿ selves^w *istakbaratom*¹⁴⁸ (you^c affirmed yourⁿ prideful haughtiness) so a team you^c denied and a team you^z kill.

أَبْنِ مَرْيَمَ الْيَسِينَتِ وَأَيَّدْنَهُ بِرُوحِ
الْقُدُسِ أَفْكَلَمَا جَاءَكُمْ رَسُولٌ بِمَا
لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا
كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٧٧﴾

88. And said they:^z our hearts (are) *ghulfon*¹⁴⁹ (wrapped/shrouded or veiled); rather Allah cursed them by their unbelief; so a few *mma*¹⁵⁰ (intensely few) they^z believe.

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ
بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٧٨﴾

89. And *lamma* (when/whence) came (to) them a Book^x from *enda* (originating from/by munificence of/by Rule of) Allah, *mussa'ddeqon*¹⁵¹ (accepter as credible) for what (is) with them and they^z were of earlier *yestaf'tebooona* (seeking-[opening]/victory) over whom^r they^z unbelieved; so *lamma* came (to) them what they^z knew, they^z unbelieved by it; ^xso Allah's curse^w (is) on the unbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا
فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ
فَلَعَنَ اللَّهُ عَلَى الْكَافِرِينَ ﴿٧٩﴾

90. Wretched what they^z purchased by it^x their selves^w that they^z unbelieve by what Allah descended, *baghyann*¹⁵² (envyingly-/transgressively) that *younazzeela* (iteratively descends) Allah of His munificence^x on whom^p [He] wills of His *eba'de* (worshippers-/submitters/slaves); so, *ba'o* (they^z deservedly incurred) by a wrath^x on a wrath,^x and for the unbelievers (is) a torment humiliative.

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ
يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ
اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ
عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ
وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٨٠﴾

91. And if (had been) said for them: let-believe you^z by what Allah (had) descended, they^z said: [we] believe by what (had been) descended on us; and they^z unbelieve by what (is) beyond¹⁵³ it^x while it^x is the right^x *mussa'ddeqan*¹⁵⁴ (accepter as credible) for what (is) with them; let-say [you^s]: so wherefore you^z kill Allah's prophets of earlier, *en(if)* you^c were believers.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا
نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ
بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا
مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ
قَبْلُ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٨١﴾

92. And *laqad* (verily, already and affirmatively) came (to) you^b *Mosa* (Moses) by the evidences-she^y; afterwards *ittakha-thtom*¹⁵⁵ (you^r took and presumed) the calf from after him, while you^f (were) *dha'lemoona*¹⁵⁶ (injustice-doers).

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَالِمُونَ ﴿٨٢﴾

¹⁴⁵ The word “أَيَّدْنَاهُ” comes from the “أَيَّدَ” which is that “(divine) Might,” as in the *Ayah*: “And the Heaven We built it^w by (divine) Might” (S51: 47), i.e. a kind of “Might” which Allah alone possesses.

¹⁴⁶ *Ruhe-el-Qudis* = The Holy Spirit = (Al-Ruho-Al-ameen, The trusted Spirit = the angle of revelation, Gabriel, peace be on him.

¹⁴⁷ The letter “مَا” has many meanings, among them: time.

¹⁴⁸ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

¹⁴⁹ The word “غُلْفٌ” means in a cover or envelop and so we do not understand.

¹⁵⁰ See the *Lexicon* attached to this Translation regarding, “مَا الْمَصْدِرِيَّةُ,” here for intensification.

¹⁵¹ The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁵² This word “*baghyann*” has several distinct meanings: (1) envious and presumptuous state of mind inciting unprovoked aggression, i.e. going beyond bounds in striving to possess what does not belong to the inciter; (2) enviously seeking or aspiring to possess for one's self some thing, i.e. selfish excessiveness; (3) excessive rain; (4) Adultery.

¹⁵³ The word “وَرَاءَ” means: (1) “يَعْدُ” (2) “مَثَلًا” و يذرون وراءهم الآخرة. (3) “فَخَلَفَ، فَخَلَفَ الشَّيْءُ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْأَكْمَةِ” (3) وَلَدُ الْوَلَدِ *الْقِدَامُ* أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يُقَدَّرُ عَلَيْهِ، مَثَلًا: و يذرون وراءهم الآخرة. So, here (1) or beyond in its sense of above reach of knowledge or experience.

¹⁵⁴ The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁵⁵ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁵⁶ The “ظَالِمُونَ” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 270 below.

93. And *edh* (*when*) We took yourⁿ *meethaqa*^x (*ratified-covenant*)^{x157} and raised We above you^b the *Ttoora* (*Mount of Sinai*); let-take you^z what We gave you^b by a strength^w and let-listen you;^z said they:^z we heard and we disobeyed; and (*had been caused to*) drink they^z in their hearts the calf¹⁵⁸ by their unbelief; let-say [*you*^s]: wretched (*is*) what commands you^b by it^x yourⁿ belief, *en*(*if*) you^c were believers. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعَجَلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾
94. Let-say [*you*^s]: *en* (*if*) was-she^y for you^b the home^w (*of*) the Hereafter^w *enda* (*by munificence of/by Rule of*) Allah purely-she^{y159} of without the mankind, then let-you^z wish the death^x if you^c were *ssa'deqeena* (*always-truth-enforcers*). قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾
95. And never they^z wish it^{x160} ever, by what (*had*) advanced-she^y their hands; ^{w161} and Allah (*is*) Omniscient by the *dha'lemeena* (*injustice-doers*). وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٥﴾
96. And surely assuredly¹⁶² [*you*^s] find them eagerest (*of*) the mankind over a life;^w and of whom^r they^z partnered (*other deities*), longs¹⁶³ an *abado*¹⁶⁴ (*a lone/any one*) (*of*) them if¹⁶⁵ [*he*] (*were to*) live a thousand-year^w and that surely not *mozahzebe*^{he166} (*he who budges others/displacer*) of the torment that [*he*] (*were made to be*) long-lived; and Allah (*is*) *Basseeron* (*keenly: Seer/Omnoscient*) by what they^z work. وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزِّجٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦﴾
97. Let-say [*you*^s]: whoever [*he*] was a foe¹⁶⁷ for *Jebreela* (*Gabriel*), then verily he *naẓẓala* (*iteratively descended*) it^x on your^t heart, by Allah's leave, *mussa'ddeqan*¹⁶⁸ (*accepter as credible*) for what (*is*) between his hands, ^{w169} and a *budan* (*divine-guidance*)^x and a *bushra*^{w170} (*a pleasant-tiding*)^w for the believers. قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿١٧﴾

¹⁵⁷ The words: "ميثاق"="ratified covenant" and "عهد"=covenant.

¹⁵⁸ That is their love of the calf.

¹⁵⁹ The word "خالصة" is an *adverbial construct*, and a *feminine gender* as indicated by the feminine ة in خالصة. So, it is suffixed by the *feminine suffix*: "she^y". See إعراب القرآن، لمحمود صافي.

¹⁶⁰ The pronoun "هـ" in "يَتَمَنَّوْهُ" is a *masculine pronoun* referring to "the death," a *masculine gender*. So, it^x.

¹⁶¹ The word "hand" in the Arabic language is in the *feminine gender*, and has many *distinct* meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) from the tips of the fingers to the wrist; (3) power or might; (4) having possession of; (5) extending submission to; (6) extending support for; (7) taking the hands off; (8) given the back of the hand=giving freely; (9) favor; (10) handle of: (11) fell in his hand=felt sorry; (12) under the hand of=trained by; (13) between the hands=in the front of or before (prior to) it. The Qur'anic expression as in this *Ayah*: "what (*had*) advanced-she^y their hands" means had done themselves.

¹⁶² The "ل" in "لَتَجِدَنَّ" is a *juratory* "القسم" "ل"="ل" amounting to="التأكيد", i.e. *affirmation*, expressed here by "assuredly".

¹⁶³ The word "يودُّ" translated as "longs" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what one longs for is *not* going to happen.

¹⁶⁴ See the *Lexicon* attached to this *Translation* regarding "أحد."

¹⁶⁵ The particle "لو" since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when." See معني اللبيب، ابن هشام.

¹⁶⁶ The word "mozahzebe" is *deflected subject* of the past tense root word "zahzaha"="زحزح" which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, "zahzaha"="زحزح" means *displaced* or *moved away* from an original place.

¹⁶⁷ The word "عدو" in Arabic is used for: (1) *singular* and (2) *plural* too (3) "multitudinous foe," see الهادي and اللسان.

¹⁶⁸ See footnote 77 above regarding "musaddeqan".

¹⁶⁹ That is to say: before him, i.e. the *writes* that were revealed *earlier* to other *messengers* and *prophets*.

¹⁷⁰ Here again there is *no single word* in English for the noun "بشرى" so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "بشرى" unlike its *verbal conjugates*, throughout The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*).

98. Whoever [he] was a foe¹⁷¹ for Allah and His angels and His messengers, and *Jebreela* (*Gabriel*) and *Mekala* (*Michael*), then verily Allah (is) a foe¹⁷² for the unbelievers. مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾
99. And *laqad* (*verily, already and affirmatively*) We descended to you^s *Aya'ten*^w (*Qura'nic statements*) evidents-she; ^y and not unbelieve by it^w except the *fa'seeqoon*¹⁷³ (*rebels vis-à-vis Allah's command*). وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾
100. Is [and] everywhen covenanted they^z a covenant^x *nabatha* (*slightly-forsook*) it^x a team of them; rather most (of) them not believe they.^z أَوْ كَلِمَاتٍ عَنْهُمْ نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾
101. And *lamma*¹⁷⁴ (*when/whence*) came (to) them a messenger from *ende* (*by munificence of/by Rule of*) Allah, *mussa'ddeqon*¹⁷⁵ (*accepter as credible*) for what (is) with them, *nabatha* (*slightly-forsook*) a team of whom^r they^z (*had been*) given the book, Allah's Book beyond¹⁷⁶ their backs, as if/surely they not know. وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾
102. And *ettaba'o*¹⁷⁷ (*they^z closely followed*) what recite the Satans over *Sulaymana's* (*Solomon's*) proprietorship; and not unbelieved *Sulaymano* (*Solomon*); [and] but the Satans unbelieved they^z; they^z teach the mankind the magic^x and what (*had been*) descended on the two angels by *Ba'bela*, *Haruta* and *Maruta*; and not both teach of an *aba'den* (*a lone/any one*) until both say: verily only we (*are*) an essay;^{w178} so let-not unbelieve [you^s], then learn they^z from them both what they^z separate by it^x between the *mar'ee*¹⁷⁹ (*mature/perfect manliness possessor*) and his spouse (*wife*); and not they surely (*are*) *dha'reena* (*futilely harming/hurting*) by it^x of an *aba'den* except by Allah's leave; and they^z learn what hurts them and not benefits them; and *laqad* (*verily, already and affirmatively*) knew they^z surely who^p [he] purchased¹⁸⁰ it^x not for him in the Hereafter^w of a *kehalagen*¹⁸¹ وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هُرُوتَ وَمَرُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿١٠٢﴾

¹⁷¹ See footnote 167 above regarding *foe*.

¹⁷² Ibid regarding *foe*.

¹⁷³ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹⁷⁴ The particle “لَمَّا” is an *adverbial* particle in the sense of a *past tense* = “ظرف بمعنى حين” = “when.” Coupled with the *present tense* it means: “whence” = “حيث” or it could be a particle of *exception* meaning: *but* or *except*. See الهادي إعراب القرآن، لمحمود صافي.

¹⁷⁵ The word “*musaddeqon*” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁷⁶ The word “وراء” means: (1) “بعد” (2) “مُتْلَا وَرَاءَهُمُ الْآخِرَةُ.” مثلا: و يذرون وراءهم الآخرة. الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة. (3) ولد الولد its sense of *above reach of knowledge or experience*.

¹⁷⁷ See the *Lexicon* attached to this Translation for the distinction between “تبع” = *follow* and “اتبع” = *closely follow*.

¹⁷⁸ See the *Lexicon* attached to this Translation for the word “*fetnah*,” which has many meanings.

¹⁷⁹ See the *Lexicon* attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, و the person = الشخص, و the *mar'o* = المرء, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way with respect to The Qur'an or the *hadeeth*.

¹⁸⁰ The Arabic words: (a) “اشترى” and (b) “شري” occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “اشترى” means *purchased* and (b) “شري” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

¹⁸¹ The word “خلاق” has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for. See الهادي.

(good-portion/ lot); and surely wretched (is) what they ^z sold ¹⁸² by it ^x لو بئس ما شروا بـ أنفسهم لو كانوا يعلمون ﴿١٣٢﴾	
103. And had that they believed they ^z and <i>ettaqaw</i> (they ^z had reverentially guarded not to displease Allah), surely a reward ^w from <i>ende</i> (by munificence of/ by Rule of) Allah (is) <i>khayron</i> (choicer/ superior/ worthier) if they ^z were (to) know.	وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٣٣﴾
104. O, you who ^r believed they ^z let-not say you ^z <i>ra'ena</i> ¹⁸³ (let-be considerate to us [you ^s]/look at us [you ^s]), and let-say you ^z <i>undburna</i> ¹⁸⁴ (let-listen and pay attention to us [you ^s]), and let-listen you ^z ; and for the unbelievers (is) a painful torment.	يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٣٤﴾
105. Not long ¹⁸⁵ who ^r unbelieved they ^z of the book's folk ^w , nor the <i>mushbrekeena</i> (be-they who partner deities with Allah- / be-polytheists), that <i>younaẓẓala</i> (to be iteratively descended) on you ^b of a <i>khayren</i> (mercy/ revelation/ desirable/ provision/ power) from your ⁿ Lord and Allah particularizes by His mercy ^w whom ^p [He] will; and Allah (is) possessor (of) the munificence, the great.	مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنْزَلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٣٥﴾
106. Not [We] abrogate of an <i>Aya'ten</i> ^w (Qura'nic statement) or [We] (cause) it ^w (to be) forgotten, <i>na'atey</i> ([We] accord/ bring) by <i>khayren</i> (superior/ worthier) than it ^w or like it; ^w have not known [you ^s] that Allah over every thing (is) Omnipotent.	مَا نَنْسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّثْلَهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٣٦﴾
107. Have not [you ^s] known that Allah for Him (is) the Heavens ^w and the Earth's ^w proprietorship; and not for you ^b of lesser than/without Allah of a <i>wa'leyen</i> (guardian/ ally) and nor a <i>na'sseeren</i> (multitudinous-succorer).	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٣٧﴾
108. Or you ^z want to you ^z ask your ⁿ messenger just-as <i>Mosa</i> (Moses) (had been) asked of before; and whoever [he] substitutes ¹⁸⁶ (i.e. takes/ receives) the unbelief by (i.e. instead-of)	أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ

¹⁸² See footnote 190 above regarding “شرى.”

¹⁸³ The word “*ra'ena*” has two distinct meanings, depending on how the emphasis is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The second meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue almost imperceptive way to mean the second meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word “*undburna*.”

¹⁸⁴ The word “*undburna*” is made up of two words: “*nadbara*” and “*na*.” The word “*nadbara*” has many meanings, among them: looked at and was considerate towards some one with the intention of being kind or reprieving or both; (2) considered and appreciated the enormity of some thing. The “*na*” is the pronoun of the speakers in the subjective collective sense of “us.” Thus, “*undburna*,” here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) “listen and pay attention to us;” (2) (the addressors are pleading the addressee as if saying) “give us respite (i.e. the speakers).”

¹⁸⁵ The word “يود” translated as “long” means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

¹⁸⁶ The word “يبتدل” translated here as “substitutes” must be understood in light of the following: (1) Allah SWT created the people “good by nature” and He empowered each person by a capacity to choose the good or the bad but be held accountable for such choices. (2) The Arabic language has many characteristics, among them “التقديم والتأخير” = *hysteron-proteron* (see the *Lexicon* attached to this Translation for more elaboration on this point), giving greater importance or precedence to that which is stated first in a text, in order to convey a particular meaning or an image of some thing. For example in this great *Ayah*: seemingly “whoever exchanges the unbelief by the belief then *qad* (already and affirmatively) verily [he] (bad) strayed...” is a clear text. However, the reader must bear in mind that (3) given the aforesaid in (1) people by “nature” are good, so they innately possess good belief or the potential for a good belief. (4) But because of various influences, including the personal unsound biases a person would interchange the good for the bad. For example remember (S 2:61) which says “Said [he]: do you^z seek substituting that which is baser by that which is better? ...” So, when someone seeks to substitute that which is baser by that which is better what can you say to him other than what an unsound choice he made? Nevertheless that is his/ her choice. So,

the belief, then *qad* (already and affirmatively) [he] strayed the path's intent/center.

يَتَّبِدَالِ الْكَفْرِ بِالْإِيمَنِ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ ﴿١٠٩﴾

109. Longed¹⁸⁷ many of the book's folk if¹⁸⁸ *yarrodokom*¹⁸⁹ (they¹⁹⁰ *forthwith-return you^b*) from after yourⁿ belief (to become) unbelievers, an envy/envyingly of *ende* (springing of) their selves^w from after what manifested for them the right; so let-pardon you^z and let-condone you^z until Allah *ya'atey* (accords/comes) by His command; verily Allah over every thing (is) Omnipotent.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٠﴾

110. And *aqemo*¹⁹⁰ (let-your^z up-to-fulfill the prescribed obligations of) the Prayer^w and *aa'to* (let-your^z accord and fulfill the obligations of) the Zakata^{w191} (prescribed portion of personal possessions)^w and what advance you^z for yourⁿ selves^w of *kbayren* (goodness/charity-/worship) you^z find it^x *ende* (with/by Rule of) Allah; verily Allah bywhatyou^z work (is) Basseeron (keenly: Seer/Omnoscient).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ نَّجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١١﴾

111. And said they^z: never enters the Paradise^w except who^p [he] was Jewish or Nassara (Christians); *telka*^{w192} (that-afar-it/ those)^w (are) their wishes;^w let-say [you^f]: *ha'to* (let-bring forth you^z) yourⁿ proof *en* (if) you^c were *ssa'deqeena* (always-truth-enforcers).

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١٢﴾

112. *Bala*¹⁹³ (certainly-not); whoever [he] consigned his face¹⁹⁴ for Allah, while he (is) a benefactor, so for him (is) his remuneration *enda* (by munificence of/ by Rule of) his Lord; and (is) neither a fear on them, and nor they sadden.

بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

113. And said-she^y the Jews: the Nassara (Christians) (are) not-she^y on a thing; and said-she^y the Nassara the Jews (are) not-she^y on a thing, while they recite the book; like *tha'leka* (afar-that-it/ that)^x said who^r not know they^z like their say; so Allah rules among them The *Qeyamatey's^w* (Judgment's) Day in what

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ

in such a case (5) the *bad* receives precedence or priority and is seen ahead or first. Thus, (6) the *unbelief* is more important to him so he interchanges it with what he already has, i.e. the *innately good belief*. Therefore, (7) this great *Ayah* tries to depict such a reality; that is why the *unbelief* is mentioned first and the *belief* is stated last. (8) Hence what is seemingly clear does neither stands nor really applies. And the Arabs say: “تبدله أي أخذه مكانه” = *interchanged it equals took it in its place*, in other word he had interchanged what he has with what he does not have. In this case, he had interchanged the belief for the unbelief.

¹⁸⁷ See footnote 247 above regarding “ود، يود” = “long.”

¹⁸⁸ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

¹⁸⁹ The word “يردونكم” is rooted in “رد” meaning forthwith-retuned; example the greeting must be “forthwith-retuned,” as in the *Ayah*: “And when (had been) greeted you^z by a greeting^w then you^z greet by better than it^w or you^z forthwith-return it.” (S4: 86).

¹⁹⁰ The word “أقيموا” is rooted in “أقام” = uphold/sustain/maintain.

¹⁹¹ See the *Lexicon* attached to this Translation for the word *Zakah* and its implications of augmentative blessedness.

¹⁹² See the *Lexicon* attached to this Translation for an elaboration on this conjunctive noun.

¹⁹³ The word “bala” = “indeed-not” is absolutely not synonymous to “yes” = “نعم,” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

¹⁹⁴ The word “face” has at least eight different meanings: (1) literally the face of any entity, (2) pleasure and countenance of, (3) favor, (4) honor, (5) sake, (6) the beginning of, (7) essence of, (8) the entity of.

they ^z were in it ^x differing.	الْقَيْمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّنْ مَعَ مَسْجِدِ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾
114. And who ^a (<i>is</i>) wronger ¹⁹⁵ than who ^p [<i>be</i>] prevented Allah's mosques that His name (<i>to be</i>) mentioned in it ^w and [<i>be</i>] endeavored ¹⁹⁶ in its ^w ruin; those not was for them to enter it ^w except (<i>as</i>) fearers; for them in the world ^w (<i>is</i>) an ignominy and for them in the Hereafter ^w (<i>is</i>) a great torment.	وَمَنْ أَظْلَمُ مِمَّنْ مَعَ مَسْجِدِ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾
115. And for Allah (<i>are</i>) the <i>mashreque</i> (<i>sunrise's locus</i>) and the <i>maghrebe</i> (<i>sunset's locus</i>); so, where ever you ^z turn/diverge so hither (<i>is</i>) Allah's Face ¹⁹⁷ ; verily, Allah (<i>is</i>) <i>Wa'seon</i> ¹⁹⁸ (<i>Surrounder and encompassing all things</i>), Omniscient.	وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾
116. And said they: ^z Allah <i>ittakhatha</i> ¹⁹⁹ ([<i>He</i>] <i>took and made</i>) a son; <i>Subhana</i> ²⁰⁰ (<i>Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of</i>) Him; rather for Him what (<i>are</i>) in the Heavens ^w and the Earth ^w all (<i>are</i>) for Him <i>qa'netoona</i> (<i>be-they: devotedly-obeyers/ submitters/ supplicants</i>).	وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَنِينٌ ﴿١١٦﴾
117. <i>Ba'dee'ao</i> ²⁰¹ (<i>Perfect-Originator</i> [<i>He</i>]) (<i>of</i>) the Heavens ^w and the Earth ^w and if [<i>He</i>] decreed a matter ^x then verily only says [<i>He</i>] for it: ^x let-be [<i>you</i> ^s] so [<i>it</i> ^s] is.	بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾
118. And said who ^r not know they ^z <i>lawla</i> (<i>why not/ wherefore</i>) speaks Allah (<i>to</i>) us, or <i>ta'ateena</i> ([<i>you</i> ^s]: <i>come/ bring us</i>) an <i>Ayaton</i> ^w (<i>sign/ proof/ miracle</i>); like <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x said who ^r of before them similar (<i>to</i>) their say; looked-alike-she ^y their hearts; <i>qad</i> (<i>already and affirmatively</i>) manifested We the <i>Aya'te</i> ^w (= <i>plural of aya'ton</i>) for a people <i>youqenoona</i> (<i>those who believe with certitude</i>).	وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾
119. Verily We sent you ^g by the right, a <i>basheeran</i> ²⁰² (<i>iterative teller of pleasant tidings</i>) and <i>natheeran</i> (<i>iterative warner</i>); and (<i>shall be</i>) not asked [<i>you</i> ^s] <i>a'n</i> (<i>regarding</i>) ²⁰³ the <i>Jaheem's</i> ^{w204} (<i>intensely-blazing Fire</i> ^w) companions.	إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

¹⁹⁵ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

¹⁹⁶ See the *Lexicon* attached to this Translation for remarks on the word “سعى” denoting agility and vigor of gait.

¹⁹⁷ The Arabic tongue expression “Allah's Face” = Allah's pleasure and/or His countenance, His Entity, His only.

¹⁹⁸ The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

¹⁹⁹ The word “اتخذ” from “إِتْخَاذٌ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتخذ” is *always* taking and assuming some thing about what was taken. Thus, it is *not* just the mere taking.

²⁰⁰ The word “subhanaho”=“سبحانه” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “ho”=“Him.” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana”=“سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

²⁰¹ The word “بدیع” has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth. See *الهادي*.

²⁰² See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher*on=“بَشِيرٌ مُبَشِّرٌ”.

²⁰³ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن.”

²⁰⁴ The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

120. And never (shall) delight a'n²⁰⁵ (about) you^s the Jews, and nor the Nassara (Christians) until tattaba'a²⁰⁶ ([you^s] closely-follow) their sect^w/faith;^w let-say [you^s]: verily, Allah's *huda* (divine-guidance)^x it^x (is) the *huda*^x; and indeed en (if) ettaba'ata (closely-followed you^s) their *ahwa*²⁰⁷ (tendentious likings) after (that) which^x came (to) you^s of the knowledge, not for you^s from Allah of a *wa'leyen* (guardian/ally), nor a *nasseeren* (multitudinous succorer).
وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنْ أَبَىٰ هَدَىٰ اللَّهُ هُوَ أَهْدَىٰ وَلَنْ اتَّبَعْتُ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾
121. Whom^r aa'taynabum (We gave/accorded them) the book^x they^z recite it^x its^x right recitation; those, they^z believe by it;^x and whoever unbelieves [he] by it^x then those they (are) the losers.
الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۚ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾
122. O, Israel's sons: let-remember you^z My boon^{w208} which^u an'amto²⁰⁹ (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you^b and surely I preferred you^b over²¹⁰ the worlds.
يَبْنَیٰ إِسْرَءِیْلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ ۖ وَأَنِّي فَضَّلْتُكُمْ عَلَىٰ الْعَالَمِينَ ﴿١٢٢﴾
123. And ettago (let you^z reverentially self-protect in) a day (in which) no self^w requites a'n²¹¹ (avails instead of) a self^w a thing; and neither (to be) accepted from it^w adlon²¹² شَفْعَهَا شَفْعَةً (equivalnce/ransom), and nor benefits it^w an intercession^w and nor they (are to be) succored they.^z
وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةُ ۚ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾
124. And edh (when) his Lord essayed Ebraheema (Abraham) by words;^w then [he] concluded them;^{y212} said [He]: I am making you^s for the mankind a leader; said [he]: and of my progeny;^w said [He]: not attain My covenant the dha'lemeena²¹³ (injustice-doers).
وَإِذْ أَبْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۚ قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾
125. And edh (when) We made The House a matha'batan²¹⁴ (frequented-resort/recoupment) ^w for the mankind and a security; and ittakhetho²¹⁵ (let-take and make you^z) of Ebraheema's (Abraham's) maqa'me (standing-location) mussalla (Prayer-place); and We covenanted to Ebraheema (Abraham) and Ismaela (Ishmael): that let-purge you both My House for the circumambulators, and the anchorites, and the rukka'a (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer) as'sojoode (he-they who kowtow in the Prayer).
وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا ۖ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّٰى ۖ وَعَهْدَنَّا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

²⁰⁵ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

²⁰⁶ See the *Lexicon* attached to this *Translation* for the distinction between “تبع” = followed and “اتبع” = closely-followed.

²⁰⁷ The word “هوئى,” translated as “(tendentious-liking),” which in and of itself could be good or bad, noble or vile. The Messenger (SAWS) says that believes not anyone of you until his “هوئى” agrees with what I came with, i.e. The Qur’an and true/good Hadeeth.

²⁰⁸ See the *Lexicon* attached to this *Translation* for “ne’amah” (“boon”).

²⁰⁹ For more elaboration regarding “أنعم” see the *Lexicon* attached to this *Translation*.

²¹⁰ Qur’an commentators are almost unanimous that this is in reference to the people of that time, i.e. Moses contemporaries.

²¹¹ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

²¹² The “them” to indicate “هن” rather “it” and would or could be “اتمها”. Also the pronoun “هـ” in “اتمهن” refers to to “him” meaning he did according to their dicta. See النذر المصون، لـ احمد الحلبي.

²¹³ The word “ظالم” in “فاعل الظلم” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice.”

²¹⁴ The word “مَثَابَةً” = لربما تعني يثاب زواره = so it could mean: recouped/rewarded are its visitors.

²¹⁵ The word “اتخذ” from “الاحتذاء” which is “افتعال” for “الاتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and assuming some thing about what was taken. Thus, it is not just the mere taking.

126. And <i>edh</i> (<i>when</i>) said <i>Ebrabeemo</i> (<i>Abraham</i>): my Lord let-make [You ^s] this <i>baladan</i> ^{x216} (<i>township, i.e. during establishment of Makkah</i>) secure; and let-provide [You ^s] its ^{x217} folk of the <i>thamara'te</i> ^w (<i>trees/plants/crops/fruits</i>) ^w who ^p [<i>he</i>] believed of them by Allah and The Day The Last; said [<i>He</i>]: and who ^p [<i>he</i>] unbelieved then <i>omattey'aoho</i> ([I] <i>let him relish the transitory worldly delight</i>) a little, afterwards [I] (<i>shall</i>) force him to The Fire's ^w torment, and wretched (<i>is</i>) the destiny.	وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾
127. And <i>edh</i> (<i>when</i>) raises ²¹⁸ <i>Ebrabeemo</i> (<i>Abraham</i>) the bases ^w of The House and <i>Ismaelo</i> (<i>Ishmael</i>) [<i>tool</i>]: O, our Lord: <i>taqabbe</i> ²¹⁹ (<i>let-clemently accept [You^s]</i>) from us, verily You ^g You ^s (<i>are</i>) The <i>Sameeo</i> ²²⁰ (<i>The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer</i>), The Omniscient.	وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾
128. O, our Lord: and let-make ²²¹ us [You ^s] both Muslims ²²² for You ^g ; and of our progeny ^{w223} <i>Ummatan</i> ^{w224} (<i>generation followers of a messenger</i>) ^w Muslim-she ^y for You ^g ; and let-show us [You ^s] our rites, and let-relent [You ^s] on us; verily You ^g You ^s (<i>are</i>) The <i>Tanwabo</i> (<i>iterative Relent</i>), <i>Ar-Rabeemo</i> (<i>The multitudinous mercy Giver</i>).	رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾
129. O, our Lord: and let-mission ²²⁵ [You ^s] in them a messenger of/ from them(<i>to</i>) recite [<i>he</i>] on them Your ^t <i>Aya'te</i> ^w (<i>messages</i>) and (<i>to</i>) teach them [<i>he</i>] The Book and the <i>hekмата</i> ^{w226} (<i>wisdom</i>) ^w and <i>youzakkey</i> ²²⁷ (<i>to be: purifies/exculpates/swells/-</i>	رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ

216 The word “*Al-balada*,” confused by some people for “*Al-baldah*,” is an Arabic word with a least *three* distinct meanings: (1) region or country, or a place; however, a *settlement*, or a *city* within a region or country is “*Al-baldah*.” (2) The *present city of Makkah, itself*; (3) any *left over marks or signs* on a body.

217 The pronoun “هـ” in “اهله” refers to the “township” = “البلد.”

218 What is to be noted here is “*raises*” not *establishes*, i.e. the foundations were *already there*.

219 The word used in The Qur'an is “تقبل” not “اقبل”=accept. Thus, “تقبل” means accept with *clemency* or *mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, تقبل= Let-[You^s] *clemently accept*.

220 See the *Lexicon* attached to this *Translation* for this multi-meaning word “Same'o”= “المُسمع.”

221 Here “*make*” by necessity meaning *continue our status as it currently stands (being Muslims) or improve it, i.e. be better Muslims*.

222 The invocation *as stated* here is for both *Ebrabeem* (*Abraham*) and his son, *Ismael* (*Ishmael*). However, Ibn Abbas, famous explainer of The Qur'an, and who is blessed by Mohammad (SAWS) having prayed to Allah to teach this *particular* young companion of Mohammad (SAWS) the “*Ta'awee*”= ultimate meanings of The Qur'an. Ibn Abbas read this word “*Muslemay'ne*,” grammatically for dual (*two*), versus “*Muslimeen*,” the plural for Muslim=Muslims. Clearly, father and son here are already Muslims; but this *prayer is intended to increase and keep their submission to Allah constant*.

223 The word “ذرية” linguistically has *double* meaning: (1) *ancestry* or (2) *progeny*. See اللسان. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference.

224 The word *Ummah* has many meanings: (1) *Mother* (called *Umm* or *Ummah*); (2) The total of a given population ruled by a set of rules or a ruler (a *nation*); (3) *followers of any messenger of Allah*; (4) All creatures of Allah that procreate, and protect themselves; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*. In The Qur'an, *Ebrabeem* (*Abraham*) is described as “*Ummah*”; (11) a *generation*; (12) *people*; (13) *community*; (14) *main section of the road*.

225 The word “بعث” in “ابعث” carries *several* meanings, among them: *sent, missioned, resurrected, awakened, and prompted*.

226 The English word “*wisdom*” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekmat*”. It's the *knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results*. See the *Lexicon* attached to this *Translation*, for an exposition.

227 The word “يزكهم” here it's, and Allah is knowinger, [*he*] *exculpates*, and *befits/suits* them. See التفسير and اللسان.

befits/ and suits) them; verily You^g You^s (are) The Mighty The Hakeemo²²⁸ (infinite hekma²²⁹ Possessor)²³⁰.

الْحَكِيمُ

130. And who^a [he] desires²³¹ a'n (off) Ebraheema's (Abraham's) sect^w/faith^w except whomever [he] befooled his self^w; and laqad (verily, already and affirmatively) isstafaynabo²³² (We had superlatively and exclusively selected him) in the world; ^w and verily he (is) in the Hereafter^w surely of the ssa'leheena (righteous-people).

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

131. Edh (when) said for him his Lord: as'lem (let-you^s be Muslim= he who submit to Allah's prescriptions and proscriptions); said [he]: Muslim I (have become) for the worlds' Lord.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

132. And enjoined by it^w Ebraheemo (Abraham) his sons and (so did) Ya'aqoobo (Jacob), O, my sons: verily Allah isstafa²³³ ([He] had superlatively and exclusively selected) for you^b the religion; so let-not assuredly die²³⁴ you^z except while you^f (are being) Muslims.

وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَنْبَىٰ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

133. Or witnesses were you^c edh (when) hadhara²³⁵ (attended at predetermined time and place) the death Yaqooba (Jacob), edh said [he] for his sons: what (do/should) worship you^z from after me; said they: ^z we worship your^t Elaha (Deity) and Elaha of your^t fathers Ebraheema (Abraham), and Ismaela (Ishmael) and Is'haqa (Isaac), Elaban (Deity) One and we (are) for Him Muslims.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

134. Telka^w (she-that-afar-it^w/it^w) (is) an Ummaton^w (nation/ community)^w qad (already and affirmatively) ceded-she;²³⁶ for it^w what earned-she;^y and for you^b what earned you;^c and not (are to be) questioned you^z amma (regarding) what they^z were working.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

²²⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

²²⁹ See the *Lexicon* attached to this *Translation* for “hekma.”

²³⁰ Ibid.

²³¹ The Arabic word “يرغب” assumes different meaning, depending on how it is coupled by various prepositional articles. For example: “يرغب” not coupled by any article = [he] desires/likes. However, “يرغب عن” = [he] desire off/averts, or “يرغب في” = [he] likes, or “يرغب إلى” = [he] asks and beseeches, or “يرغب ب” = [he] prefers.

²³² See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الإصطفاء.” In the case of (b) the subject of “إصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

²³³ Ibid.

²³⁴ In the Arabic text the word “die” in the intensive form is suffixed to the pronoun “you,” implying never should you die except as Muslims, i.e. be prepared for death any time and thus keep on as Muslims.

²³⁵ The word “حضر” means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as a student who knows when and where to attend his class. In the case of “death” although no one knows “where” or “when” nevertheless, such potential existence could materialize any time and any where and “death” knows when and where to be present to take the life of dying.

²³⁶ In Arabic grammar, broken-plural is referred to/denoted by feminizing-denotative suffix “ت التانيث”=she^y. As the word “Ummaton” is feminin, so imperatively it's denoted by she^y; hence ceded-she^y. See the *Prelude*

135. And said they:^z let-be you^z Jewish or Nassara (*Christians*), *tahtadow* (*you^r become divinely-guided*); let-say [*you^s*]: rather Ebrabeema's (*Abraham's*) sect ^w/faith^w *ba'neefan*²³⁷ (*soundly-leaning [be]*) and not was [*be*] of the *mushbrekeena* (*he-they who partner deities with Allah/ be-polytheists*).
136. Let-say you:^z we believed by Allah and what (*had been*) descended to us and what (*had been*) descended to Ebrabeema (*Abraham*), and Ismaela (*Ishmael*), and Is'haqa (*Isaac*), and Ya'qooba (*Jacob*), and the *As'batte*²³⁸ (*tribes-of-Jacob's grandsons*), and what *oteya* (*had been accorded/given to*) Mosa (*Moses*) and Esa (*Jesus*), and what *oteya* the prophets from their Lord; not differentiate [*we*] among an *aba'den*²³⁹ (*a lone/ any one*) of them, and we (*are*) for Him Muslims.
137. Then if they^z believed by like what you^c believed by it^x then *qad* (*surely and affirmatively*) *ehtadow* (*they became divinely-guidance*); and if they^z diverted, so verily only they (*are*) in a conflict; so shall suffice²⁴⁰ you^g them²⁴¹ Allah; and He (*is*) The *Sa'meeo*²⁴² (*The Acute-Hearer/ The Enabler of others to hear/ The favorable Answerer to prayer*), The Omniscient.
138. Allah's *Ssebhata*^{w243} (*Allah's: religion/ nuance/ dye/ nature*)^w and who^a (*is*) *ahsa'no*²⁴⁴ (*perfecter and beautifuler*) than Allah's *Ssebhata*;^w and we (*are*) for Him worshippers.
139. Let-say [*you^s*]: do you^z mutually argue (*with*) us in Allah while He (*is*) our Lord and yourⁿ Lord; and for us (*are*) our works and for you^b (*are*) yourⁿ works; and we (*are*) for Him *mukhlessona* (*truly faithfals*).
140. Or say you:^z verily/that Ebrabeema (*Abraham*) and Ismaela (*Ishmael*), and Is'haqa (*Isaac*), and Ya'qooba (*Jacob*) and the *As'batte* (*tribes-of-Jacob's grandsons*) were Jewish or Nassara (*Christians*); let-say [*you^s*]: are you^f knowinger or Allah; and who^a (*is*) wronger²⁴⁵ than whom^p [*be*] concealed a testimony^w he has from Allah; and Allah (*is*) not neglector *amma*(*regarding*) what you^z work.
141. *Telka*^w (*far-that-it^{av} / it^{av}*) (*is*) an *Ummaton*^w (*generation/ people*)^w *qad* (*already and affirmatively*) ceded-she;^y for it^w what earned-she^y and for you^b what earned you^c; and (*are*) not (*to be*)

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَتْ بِهِ فَقَدْ أَهْتَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِبْدُونَ ﴿١٣٨﴾

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا

²³⁷ The word “حنيفاً”=“ميلاً” is an *adverbial* construct, hence “leanly.” See إعراب القرآن، لمحمود صافي. The “leaning” is to the sound religion or faith of Ibraheem's (*Abraham's*); as he leaned away from his people's faith which was based on multiple idols' worship.

²³⁸ The word “as'batte” with respect to the *Jews* is like the “tribes” with respect to the *Arabs*. See اللسان.

²³⁹ See the *Lexicon* attached to this Translation regarding “أحد.”

²⁴⁰ The phrase “suffice you^g” means Allah is sufficient on your behalf to prevent or avert any harm to come to you from them.

²⁴¹ The “س” in “فسيكفيكم” is closer/more imminent than “سوف” = “will.” See الدر المصون، لـ أحمد الحلبي. But in English there is no way to distinguish the effect of the “س” and “سوف” per se. So for the “س” shall, will be used.

²⁴² See the *Lexicon* attached to this Translation for this multi-meaning word “Same'o”=“السميع.”

²⁴³ The Arabic phrase “Ssibghata Allah,” is made up of two words: (a) “Ssibghata” literally meaning dye; (b) (1) *creed*, (2) *religion*, (3) *creation of Allah*.

²⁴⁴ There is no English word for أحسن = *ahsano*. Both words *perfecter* and *beautifuler* are in their *adjective* senses.

²⁴⁵ See the *Lexicon* attached to this Translation for “ظالم”=“فَاعِلُ الظلم”=“injustice-doer” and “أظلم”=“wronger.”

questioned you^z *amma* (regarding) what they^z were working.

كَانُوا يَعْمَلُونَ ﴿١٤١﴾

142. Shall say the mooncalves of the mankind: what diverted-/diverged them a'n (off) their *Qeblata*²⁴⁶ (direction to face during Prayer)^w which^u they^z were on it;^w let-say [you^s]: for Allah (are) the *mashreqe* (sunrise's locus) and the *maghrebe* (sunset's locus); *yabdey* ([He] divinely-guides) whom^p [He] wills to [a] *Sseratten* (road/way) straight.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَنِ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

143. And like *tha'leka* (afar-that-it/that) * We made you^b an *Ummatan*^w (generation/peoples) ^w *wasattan*²⁴⁷ (just/middle), to you^z be *shohada* (witnessers/testifiers) over the mankind, and the messenger [to]²⁴⁸ be [he] a *sha'heedan* (witnesser/testifier) over you^b; and not made We the *Qeblata*^w (direction to face during Prayer)^w which^u you^g were on it^w except for Us (to) know²⁴⁹ whom^p *yatta'beo*²⁵⁰ ([he] closely follows) the messenger of whom^p [he] transposes²⁵¹ over his both heels;²⁵² and *en* (albeit) was-she^y surely a big^w except on whom^r Allah (had) *hada*(divinely-guided); and not was Allah indeed to waste yourⁿ belief; verily Allah by the mankind (is) surely *Ra'ofof*²⁵³ (iteratively Forbearer/ Clement) *Rabeemon* (iterative mercy Giver).

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٣﴾

144. *Qad*²⁵⁴ (iteratively and affirmatively) [We] see your^t face's *taqalloba*(repetitive transpose) in the sky;^w so surely We (shall) assuredly shift/divert you^g to a *Qeblatan*^w (direction to face during Prayer)^w (which) [you^s] delight it; ^wso let-shift/divert [you^s] your^t face *shattra* (towards) The Mosque^x The Sacred;^x and whence you^c were so let-shift/divert you^z yourⁿ faces *shattra* it;^x and verily who^r *oto*(had been accorded they^z) the book surely know they^z that it^x (is) the right^x from their Lord; and not Allah (is) neglecter *amma*²⁵⁵ (regarding) what they^z work.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

145. And indeed *en(if) atyta* (came/ brought you^g) whom^r *oto* (they^z had been accorded/given) the book by every *Aya'ten*^w

وَلَيْنَ أُتِيَ الَّذِينَ أُوتُوا الْكِتَابَ

²⁴⁶ *Qeblah* means the direction to which a person faces; however, in *Islam* it is the direction to which *all* Muslims face during their five daily Prayers or any time they perform such a Prayer, which is towards the *Ka'abah* in Makkah.

²⁴⁷ This word "*wasattan*" literally means *just/ideal/ middle* or *medial*. However, this term in this context has at least two distinct meanings: (1) The "*wasatt*" person, is the one who is *just/ideal* and judges *fairly* and *justly* among groups of peoples; (2) And Allah knows best, in *Islamic terms* the *وسط=wasatt* of any thing is the *just/ideal/ best /middle* or *strongest* part of it; thus, the term "*wasatt*" evolved to mean that the Muslims are *emplaced* to be most witnesses vis.a.vis others and thier respective religions, as Muslims: (a) *believe* in Allah, (b) *enjoin* virtue, and (c) *forbid* vice. Additionally, (3) scientifically speaking, it has been proven that the center of the Earth runs through the *Ka'abah*, towards which Muslims face in their Prayers.

²⁴⁸ The reason this "*to*" [is] in a bracket because it seems as if it is "*hidden*," like "*الضمير المستتر*."

²⁴⁹ To "*know*" here, does *not* mean Allah needs to know, as if He does not know, absolutely not; because He knows everything and any thing before they happen, as time is not a hinderance. So, to "*know*" here means for the *accounting* with respect to the *doers* and *relevant others*, so that *no one* could ever claim other than the facts.

²⁵⁰ See the *Lexicon* attached to this Translation for the distinction between "*تبع*"= *followed* and "*اتبع*"= *closely-followed*.

²⁵¹ The word "*ينقلب*"= "*they transpose*," means he *betook* himself *returning*.

²⁵² The phrase "*reverts over his two heels*" in this great *Ayah* is Arabic tongue expression, meaning: *returned to where he came from in a hurry*.

²⁵³ The word "*رؤوف*" of "*الرافة*" which is more *intensive* than "*الرحمة*," as "*الرحمة*"= "*mercy*," which is kindness imparting delight to its recipient; while "*الرافة*" is in addition to "*الرحمة*" it involves *protecting* against any possible future undesirable happening to the recipient, i.e. *clemency*. Hence, "*الرافة*" is a *protective-mercy=clemency*. And "*رؤوف*" is multitudinous protective mercy doer or multitudinously clement. See *التاج*.

²⁵⁴ The particle "*Qad*" preceding a future tense means "*للتوكيد والتأكيد*" = "*iteratively and affirmatively*." See *المغني*.

²⁵⁵ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "*عن*."

(sign/proof/ miracle) not followed they^z your^t *Qeblata*^w and not you^s (are) surely their *Qeblata*^w follower; and nor some (of) them surely a *Qeblata*^w follower (of) some (others); and indeed *en* (if) *ettaba'a'ta*²⁵⁶ (closely-followed you^s) their *ahwa* (tendentious likings) from after what came (to) you^s of the knowledge, verily you^s (are) then surely of the *dha'lemeena*²⁵⁷ (injustice-doers).

بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ
بِتَابِعِ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ
بِقِبْلَةٍ بَعْضٌ وَلَئِنْ أَتَيْتَهُمْ
أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ
الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿٥٥﴾

146. Whom^r *aa'taynahum* (We accorded/given them) the book they^z know him/it^{x258} just-as they^z know their sons; and verily, a team of them surely they^z conceal the right while they^z know.

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا
يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا
مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿٥٦﴾

147. The right (is) from your^t Lord, so let not assuredly be [you^s] of the dubitantes.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ
الْمُمْتَرِينَ ﴿٥٧﴾

148. And for each (is) a directive^w/behest^w he (is) a turner (to) it;^w so let-you^z vie²⁵⁹ (to gain) the *kbayra'te* (desirables-traits of worthiness and goodness); wherever be you^z *ya'a'tee* (brings/comes) by you^b Allah together; verily Allah over every-thing (is) Omnipotent.

وَلِكُلِّ وَجْهَةٌ هُوَ مُوَلِّيًا فَاسْتَبِقُوا
الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ
اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٨﴾

149. And from whence exited you^s then let-turn/divert [you^s] your^t face *shattra*(towards) The Mosque^x [The] Sacred;^x and verily it^x (is) surely the right^x from your^t Lord; and not Allah(is) neglector *amma*²⁶⁰ (regarding) what you^z work.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ
رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٥٩﴾

150. And from whence exited you^s then let-turn/divert [you^s] your^t face *shattra*(towards) The Mosque^x [The] Sacred;^x and whence indeed you^c were, so let-turn/divert you^z yourⁿ faces *shattra* it^x albeit/for (i.e. so that) not be (for) the mankind over you^b an argument^w except whom^r *dhalamo*²⁶¹ (they^r wronged); so let-not *takhsshaw* (you^r reverently-fear) them and *ikhshaw* (let-you^r reverently-fear) Me; and to [I] conclude²⁶² My boon^{w263} on you^b [and] *la'alla*²⁶⁴ (craving currently unavailable-deed that/perhaps) you^b *tahtadona* (you^r find and accept the divine-guidance).

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ
لَعَلَّكُمْ يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ
وَأَخْشَوْنِي وَلَا تَمْنُوا بَعْدِي
وَلَعَلَّكُمْ يَهْتَدُونَ ﴿٦٠﴾

151. Just-as We sent in you^b a messenger of you^b [he] recites on you^b Our *Aya'te*^w (messages/Qur'anic statements) and you^z *akkey*²⁶⁵ (he blessedly purifies/exculpates/swells/and befits/

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ
يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ/

²⁵⁶ See footnote 309 above for the distinction between “تبع”= followed and “اتبع”= closely-followed.

²⁵⁷ The word “ظالم” in “ظالمون”= “ظالم”= “the injustice-doer,” as “الظالم”= “injustice.”

²⁵⁸ The pronouns “he/it^x” could refer to the truth, or to Mohammad (SAWS). Thus the pronouns “he/it^x” could refer to either (A) Mohammad (SAWS) or (B) to the “truth” concerning the then recent change of the *Qeblah*. Most commentators on The Qur'an believe that the suffixed pronoun “he” referring to (A) while some others believe that it^x refers to (B). That is why here we chose both.

²⁵⁹ It must be pointed out here that the vying is not (a) to or (b) for; as both, “to” or “for,” would imply they are outside the good things; while in fact they are already within them, only they have to vie for higher-ranking position or achievements.

²⁶⁰ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

²⁶¹ See the *Lexicon* attached to this Translation for “ظالم”= “ظالم”= “injustice-doer” and “الظالم”= “wronger.”

²⁶² See the *Lexicon* attached to this Translation for the difference between “conclude” and “complete.”

²⁶³ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

²⁶⁴ For the words “عسى,” “لعل,” and “ليت” are special particles, for each refer to the *Lexicon* attached to this Translation.

²⁶⁵ The “يزككهم” here means, and Allah is knowing, [he] exculpates, and befits/suits. See *التفاسير* and *اللسان*.

suits) you ^b and [he] teaches you ^b The Book, and the <i>hekмата</i> ^{w266} (wisdom) ^w and [he] teaches you ^b what not you ^z were knowing you. ^z	وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾
152. So let-remember you ^z Me, [I] remember you ^b ; and let-you ^z thank for Me and let-not <i>takeforoona</i> ²⁶⁷ (unbelieve/ be-ungrateful you ^z towards Me).	فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴿١٥٢﴾
153. O, you who ^r they ^z believed: let-you ^z seek assistance by the patience and the Prayer; ^w verily Allah (is) with the <i>ssabereena</i> (people of patience).	يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾
154. And let-not say you ^z for whom ^p (to be) killed [he] in Allah's path ²⁶⁸ decedents; rather (he-they are) <i>abya'on</i> ²⁶⁹ (quick/ living/ alive-people); [and] but not perceive you. ^z	وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أُمُوتٌ بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾
155. And verily We (shall) assuredly ²⁷⁰ <i>nablow</i> (charge/ essay) you ^b by a thing of the fear ²⁷¹ and the hunger, and a diminution of: the possessions and the selves ^w and the <i>thamara'te</i> ^w (trees/ plant-crops/ fruits) ^w ; and <i>bashshe're</i> ²⁷² (let-tell you ^s pleasant tidings) the <i>ssa'bereena</i> (people of patience).	وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾
156. Who ^r if betided-she ^y them a disaster ^w said they: ^z verily we (are) for Allah and to Him verily we (are) returnees. ²⁷³	الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾
157. Those on them (are) prayers ^{w274} from their Lord and a mercy ^w and those they (are) the <i>muhtadoona</i> ²⁷⁵ (he-they who are divinely-guided).	أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾
158. Verily the <i>Ssafa</i> and the <i>Marwata</i> ²⁷⁶ (are) of Allah's rites; so whoever [he] pilgrimaged (to) The House or <i>e'atamra</i> ²⁷⁷ (he did the lesser pilgrimage) then no <i>jonaha</i> ²⁷⁸ (sin) (is) on him to	﴿١٥٨﴾ إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا

²⁶⁶ The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "hekmat". It's the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results. See the Lexicon attached to this Translation, for an exposition.

²⁶⁷ The word "تَكْفُرُونَ" has "نِ الْوَقَايَةِ" and "الْبَاءُ الْمَحْذُوفَةُ مَفْعُولٌ بِهِ" and "و فِي الْكَلَامِ حَذْفُ مُضَافٍ إِلَيْهِ" that is let-not be you ungrateful for My boon. See إعراب القرآن، لمحمود صافي.

²⁶⁸ Many translators translate: "فِي سَبِيلِ اللَّهِ" = literally, "in the path of Allah, "as in the cause of Allah." The first choice is more to the textual diction in the Ayah, although interpretively speaking "cause" is remotely acceptable.

²⁶⁹ The word "أَحْيَاءٌ" is subjective, masculine, plural noun. It means: he-they who are alive. The word "quicks" mean "أَحْيَاءٌ" as in the phrase "The quick and the dead," see the updated Merriam Webster's Dictionary.

²⁷⁰ The "ل" in "لَنَبْلُوَنَّكُمْ" is a juratory "ل" = "لِ الْقِسْمِ" amounting to = "لِ التَّكْيِيدِ" i.e. affirmation, expressed by "assuredly".

²⁷¹ By scholarly Arabic the word: "الْخَوْفُ" = "الْقَتْلُ". See تاج العروس.

²⁷² The word *bashshe're* = "بَشِّرْ" has no English equivalent per se. So, we resort to transliteration and parenthetical explanation. It is a command verb where a speaker is commanding another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times "grievous" tiding could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

²⁷³ The part of this Generous Ayah that states: "Verily we for Allah and to Him we are returnees" is called "doa'a al-esterja'a," meaning "the prayer of seeking the refuge," which in turn means invoking Allah's assistance to alleviate a personal plight that is in progress and replace it with some thing rather pleasing. Once "doa'a al-esterja'a" is remembered and recited in whatever personal predicament happens to befall one, the Hadeeth says that Allah will alleviate the plight in progress and replace it with some thing far better and delightful.

²⁷⁴ "Prayer" from Allah on any one means: Allah's granting of His forgiveness and mercy plus extending His compassion and blessing to those on whom the prayer is said to be for. The reason there is "mercy" after the "prayer" is to compound/to intensify His mercy on the referenced entity.

²⁷⁵ See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoona" / "muhtadeena."

²⁷⁶ The *Ssafa* and the *Marwa* are twain small hills next to the Ka'abah. The pagan-Arabs were performing rituals around the twain hills.

²⁷⁷ The word "E'atamara" means made "Umrah," which is referred to as the "lesser pilgrimage" i.e. visiting of The Sacred House in Makkah outside the normal Hajj (Pilgrimage) time/ceremonies.

²⁷⁸ See the Lexicon attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جَنَاحٌ" = no sin or no-inclination to sin.

<p>yatta'wanfa²⁷⁹ (iteratively circumambulate [he]) by them both; and whoever [he] volunteered <i>khayran</i> (prescribed extra worships), verily Allah (is) Thanker, Omniscient.</p>	<p>جَنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾</p>
<p>159. Verily who^r they^z conceal what We descended of the evidences-she^y and the <i>buda</i> (divine-guidance)^x from after what We manifested it^x for the mankind in The Book, those curses them Allah and curse them the cursers.</p>	<p>إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٥٩﴾</p>
<p>160. Except whom^r they^z repented and they^z mended and they^z manifested, then those [I] (<i>shall</i>) relent on them; and I am The <i>Tanwabo</i> (iterative Relent) <i>Ar-Raheemo</i> (The iterative mercy Giver).</p>	<p>إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾</p>
<p>161. Verily who^r unbelieved they, ^z and died they^z while (<i>being</i>) unbelievers, those on them (is) Allah's curse^w and the angels' and the mankind's wholes [too].</p>	<p>إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾</p>
<p>162. Immortals they^z (<i>are</i>) in it; ^{w280} neither (<i>to be</i>) lightened a'ⁿ²⁸¹ (<i>off</i>) them the torment, and nor they (<i>are to be</i>) reprieved.</p>	<p>خَالِدِينَ فِيهَا لَا يَخْفَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾</p>
<p>163. And your^a <i>Elabo</i> (<i>Deity</i>) (<i>is</i>) One <i>Elabon</i> (<i>Deity</i>); there (<i>is</i>) no <i>Elaba</i> (<i>Deity</i>) except Him, <i>Ar-Rahmano</i>, <i>Ar-Raheemo</i> (<i>The multitudinous mercy Giver</i>).</p>	<p>وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾</p>
<p>164. Verily in the Heavens^w and the Earth's^w creation, and successive varying (<i>of</i>) the <i>naba're</i> (<i>between sunrise and sunset</i>) and the night, and the <i>fol'ke</i>^x (<i>ship/ ships</i>)^x which^u [runs- /run]^w in the sea by what benefits the mankind, and what Allah descended from the Heaven^w of water^x so [He] quickened by it^x the land^w after its^w death, and disseminated [He] in it^w of every <i>dabba'ten</i>^{w282} (<i>she-moving-creature</i>), and variegating the winds^w and the <i>saba'be</i>²⁸³ (<i>gliding-clouds</i>) the <i>musakhkha're</i>²⁸⁴ (<i>that which is driven</i>) between the Heaven^w and the Earth^w, surely (<i>are</i>) <i>Aya'ten</i>^w (<i>messages/ signs/ proofs</i>) for a cerebrating people.</p>	<p>إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرَى فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾</p>
<p>165. And of the mankind who^p <i>yattaketho</i>²⁸⁵ ([he] takes and presumes) of lesser²⁸⁶ than/without Allah compeers; they^z</p>	<p>وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ</p>

279 The word “طُوفَ” has two distinct meanings: (1) *iteratively circumambulate*, and (2) *fill-up the place*, as that of “الطوفان” which fills up the place to *overflowing*. See اللسان. However, the current rites, the *hurried* ambulation (*rapid movement*) is between the *Ssafa* and the *Marwa*, is called “*Sa'ey*.” So, perhaps, and Allah knows best, this “*circumambulating*” is in the sense of *filling-up* in between the *Ssafa* and the *Marwa*, by their *group gatherings*.

280 The pronoun “*it*” could refer to the curse or to Hell, the *punishment* for the curse, *all are feminine* in Arabic.

281 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

282 For lack of a better term I chose a “*she-moving-creature*” for “دَابَّةٍ” as a simple “*she-creature*” (alone) will *not* do, because a “*rock*” is a “*she-creature*” but it does not have *apparent motility*.

283 The word “سحاب” versus “غيم” is that the “سحاب هو ينسحب” i.e. *glides itself* or the wind *pulls* or *pushes* it and make it *move*. And it's plural of a “سحابية” Whereas the “غيم” appears *stationary*. أنظر اللسان.

284 The word “*musakhkhar*” is a *singular objective noun*, with no English equivalent *per se*, as almost always for *objective nouns*. “*musakhkhar*” means: that which is *driven*.

285 The word “اتَّخَذَ” from “إِتَّخَذَ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ” as stated in لسان العرب, therefore, “اتَّخَذَ” is *always* taking and *presuming* some thing about what was taken. Thus, it is *not* just the mere *taking*.

286 The phrase “*lesser than*” explicitly states the obvious fact which “*instead of*” might hide, that whatever is taken is *lesser* than Allah. Therefore, why take that *lesser* entity for a *compeer* to Allah?

love them as love (of) Allah, while who^r believed they^z (are) harder love for Allah; and if²⁸⁷ (were to) see who^r dbalamo²⁸⁸ (they^r wronged) edb (when) they^z see the torment, that the strength^w together (is) for Allah, and that Allah (is) severe in the torment.

جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿٢٨٨﴾

166. Edb (when) disavowed who^r ettobe'o²⁸⁹ (they^r who had been closely- followed) of whom^r ettaba'o (they^r who closely-followed), and saw they^z the torment, and taqatta'at (iteratively-severed-she^y) by them the means.²⁹⁰

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿٢٨٩﴾

167. And said who^r ettaba'o (they^r who closely-followed) had that for us another recurrence^{w291} then we (shall) disavow [of] them just-as they^z disavowed [of] us; like tha'leka (afar-that-it/ that)^x Allah shows them their works basara'ten^{w292} (ardent contritions)^{w293} on them; and not they surely (are) exiting from The Fire^w.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا كَرَّةً فَتَبَرَّأْنَا مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿٢٩٠﴾

68. O, you the mankind: let-eat you^z from what (is) in the land^w/Earth^w (as) goodly legitimate, and let-not tatta'be'o²⁹⁴ (you^r closely-follow) the steps^w of [the] Satan; verily he (is) for you^b a foe²⁹⁵ manifest.

يَتَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٩١﴾

169. Verily only, [be] commands you^b by the ill and the profanity^{w296} and that you^z say on Allah what not you^z know.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٩٢﴾

170. And if (had been) said for them: ettab'eo (let-you^r closely-follow) what Allah (had) descended; said they: ^z rather natta'be'o ([we] closely-follow) what alfoyana (we commonly found) on it^x our fathers; even while albeit²⁹⁷ their fathers not were cerebrating a thing, and nor yahtadoona (he-they who find and accept the divine-guidance).

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿٢٩٣﴾

171. And a parable/example (of) whom^r unbelieved they^z (is) like a parable/example (of) whom^x yan'ego ([be] squawks-

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي

²⁸⁷ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

²⁸⁸ See the Lexicon attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “أظلم”=“wronger.”

²⁸⁹ See the Lexicon attached to this Translation for the distinction between “تبع”=[be] followed and “اتبع”=[be] closely-follow.

²⁹⁰ The word “means” here means, and Allah knows best, the bases or ways of motives for any conduct of relations.

²⁹¹ The word “recurrence^w” here means another chance.

²⁹² The word “أشد الندم”=“حسرة” see التاج. Thus we qualify the word “contrition” by ardent to intensify contrition.

²⁹³ Ibid.

²⁹⁴ See footnote 349 above regarding: “[be] closely-followed.”

²⁹⁵ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان.

²⁹⁶ The word used is “الفحشاء”=“فاحشة” See التاج. And “الفحشاء”=“profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

²⁹⁷ The construct “أولو” is made up of three distinct components: (1) “الاستفهام الاستنكاري”=“disapprobatory interrogative,” (2) “الحالية”=adverbial=“while,” and (3) “لو”=conditional particle=“albeit.” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious. For (3) “albeit” seems to me very appropriately self-explanatory.

/bawls) by what not hears except an invocation/prayer and an afar-calling: ²⁹⁸ <i>ssommon</i> ²⁹⁹ (deaf people), <i>bokmon</i> (born dumb-mute people), <i>omyon</i> (blind people); so they ³⁰⁰ reason not.	يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ ﴿٧١﴾
172. O, you who ^r they ^z believed: let-eat you ^z of the goodies ^{w301} (of) what <i>razaqna</i> (We provided/allotted) you ^b and let-thank you ^z Allah, <i>en</i> (if) you ^c were <i>eyyabo</i> ³⁰² (indeed particularizing Him) worship you. ^z	يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٧٢﴾
173. Verily only, [He] forbade on you ^b the carrion ^w and the blood, and the swine's flesh ^x and what (had been) invoked by it ^x for other than Allah; so whomever [he] (had been) forced (by necessity), neither (is) a <i>baghen</i> (selfish envier/-transgressor [he]) nor a transgressor [he], then no sin (is) on him; verily Allah (is) <i>Ghafooron</i> (iterative Forgiver), <i>Raheemon</i> (iterative mercy Giver).	إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ فَمَنَ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٧٣﴾
174. Verily who ^r they ^z conceal what Allah (had) descended of the book, and they ^z purchase by it ^x a little price, those not eat they ^z in their bellies except the fire ^w and not speaks (to) them Allah The <i>Qeyamatey's</i> ^w (Judgment's) Day, and not <i>youzakkey</i> ³⁰³ ([He] blessedly: exculpates/befits/suits) them, and for them (is) a painful torment.	إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٤﴾
175. Those who ^r they ^z purchased the misguidance ^w by the <i>buda</i> (divine-guidance) ^x and the torment ^x by the forgiveness ^w so what <i>assbarahum</i> ³⁰⁴ (how patiently had become he-they) on The Fire. ^w	أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿٧٥﴾
176. <i>Tha'leka</i> (afar-that-it/that) ^x (is) because that Allah <i>naẓẓala</i> ³⁰⁵ (repetitively descended) The Book by the right and verily who ^r they ^z differed in The Book surely (are) in an afar conflict.	ذَٰلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿٧٦﴾
177. Not the <i>berra</i> (just and dutiful) (is) that you ^z turn/diverge your ⁿ faces towards the <i>mashrege</i> (sunrise's locus) and the <i>maghrebe</i> (sunset's locus) [and,] but the <i>berra</i> (is): who ^p [he] believed by Allah, and The Day The Last, and the angels,	لَيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

²⁹⁸ The words “دُعَاءُ” = calling for the near-by, and “نِدَاءُ” = calling the afar. For lack of better words, I chose: “invocation” or “prayer” for “دُعَاءُ” and “afar-calling” for the “نِدَاءُ”.

²⁹⁹ The words “صُمُّ، بكم، عُمَى” all are plural nouns while their closest English corresponding entities all are adjectives and hence no plural for any except to associate the respective word with a plural noun people. Hence, this transliteration.

³⁰⁰ The analogy here is that calling on the unbelievers is like a shepherd calling on his animals; the animals hear his voice but perceive not the meaning of the words. Implied here is also the fact that: some near by animals may hear but responding is another matter; however, others (far away) animals may not hear at all. In this analogy the unbelievers are likened to the animals, slighting them, and suggesting that their reasoning is deficient, like that of animals, i.e. they cannot take advantage of the good call for Islam. Hence, they are “deaf, dumb, and blind; thus, they reason not.”

³⁰¹ The word “طَيِّبَاتِ” = “goodies” = “goodies, w” = a feminine gender means any thing delectable and legitimate.

³⁰² The word “إِيَّاهُ” = “إداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

³⁰³ The word “يُزَكِّيهِمْ” that's, and Allah is knower, [He] exculpates, befits/suits and blesses. See التفاسير واللسان.

³⁰⁴ This is to imply, and Allah knows best, that how bold those people are on how insisting they were on deeds which surely lead them to Hell staying in it constantly. The word “أَصْبَرُ” is “فعل ماض جامد مبني للتعب” = astatic verb, i.e. cannot be conjugated, see إعراب القرآن لـ محمود صافي.

³⁰⁵ That is piecemeal, according to the situation at hand, completing it within about 23 years.

and The Book, and the prophets, and *aa'ta* ([he] gave/ accorded) the possession^x over his love (of) it^x / Him³⁰⁶ (to) the kin possessors, and the orphans, and the *masakeena*³⁰⁷ (ones not having sufficient material possessions), and the path's-son (wayfarer) and the requesters and in the necks^{w308} and *aqama*³⁰⁹ ([he] upheld the prescribed obligations of) the Prayer^w *أَقَامَ* and *aa'ta* ([he] accorded and fulfilled the obligations of) the *Zakata*^{w310} (prescribed portion of personal possessions) ^w and the fulfillers by their covenant if they^z covenanted, and the *ssa'bereena* (people of patience) in the *ba'asa'*^{ew311} (penury-tension)^w and the *dharra'*^{ew312} (distress due to adversity) and at time of the *ba'ase'*³¹³ (intense:warfare/ torment/ fight); those (are) who^r *ssadaqa* (they^r had always-enforced-the-truth), and those they (are) the *mottaqoon* (they who reverentially guard against Allah's displeasure).

178. O, you who^r they^z believed, (had been) written on you^b the *qessasso* (Lawful retribution) in the murderers: the free by the free, and the slave by the slave, and the female by the female, so whomever [he] (had been) remitted for him³¹⁴ of his brother³¹⁵ a thing, then *etteba'on* (close-following) by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim) and *adda'on*³¹⁶ (personally delivering or performing one's full obligations) to him by *ehsanen* (rendering benevolence and ultimate beautiful and adorned deed/ say); *tha'leka* (afar-that-it/ that)^x (is) a mitigation from yourⁿ Lord and a mercy;^w so whoever [he] transgresses after *tha'leka*, surely for him (is) a painful torment.
179. And for you^b in the *qessa'sse* (Lawful: retribution/ retaliation) (is) a life^{w317} O, the *albab's*³¹⁸ (hearts/ intellects)'s possessors,

306 There is another *interpretive* reading of "Him" instead "it." The "Him" implying Allah, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

307 For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction. For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction. *Meskeen*=مسكين, i.e. having some material possessions but not sufficient; whereas *فقير* lacks any material possessions.

308 The Qur'anic expression "for the neck" means paying the needed funds for freeing a slaved person.

309 The word "أقام" = "stood/ upheld/ sustained/ maintained.". But first what is the meaning of: "أقام؟" = "أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "يقيمون" means they: (1) *Maintain*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أقام" has another "*sharey'ah*" prescribed meaning of: (2) *called or upped* to perform the Prayer itself, as in the *Ayah*: "And when you^s were in them, then you^s upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only maintain and perform it.

310 See the *Lexicon* attached to this Translation for the word *Zakah* and its implications of augmentative blessedness.

311 The Arabic word "*ba'asa'*" has several meanings: (1) tension due to peury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this Translation for more elaboration on this.

312 The Arabic word "*Al-dharra'*" means *distress out of adversity* and *people* who render support.

313 The Arabic word "*Al-Ba'a'se'*" means: (1) warfare or (2) intense torment or (3) mighty fight.

314 The pronoun "him" here refers to the murderer.

315 The word "brother" here is *brother in Islam* who is really the *relative of the victim* (the murdered).

316 With respect the word "*addon*," = "أداء," it is to be noted that it means: *personally performing* (one's obligations), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee's legal representative. This is in contrast to "*vaffa*" = "وفى" paid the full obligations in any way.

317 That is "saving" of life in the form of deterrence.

318 See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "الألباب" = the *albab's* possessors.

<p>la'alla (craving currently unavailable deed that, perhaps) you^b tattaqoona (you^r reverentially guard not to displease Allah).³¹⁹</p>	<p>الْأَلْبَبِ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١٩﴾</p>
<p>180. (Had been) written on you^b if/when <i>badhara</i>³²⁰ (attended at predetermined time and place) the death <i>ahada</i> (a lone/any one) of you^b <i>en</i> (if) [he] left <i>khayran</i> (lawful: possessions/desirables) the will^w (is) for both the begetters (parents) and the closest-kins by the <i>ma'aroofe</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim), an (absolute)-right³²¹ on the <i>muttaqeena</i> (reverential guards against Allah's displeasure).</p>	<p>كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ﴿٢٢٠﴾ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٢١﴾</p>
<p>181. So whoever [he] substituted it^x after what [he] heard it^x then verily only its^x sin (is) on whom^r they^z substitute it^x; verily Allah (is) <i>Sa'meeon</i> (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.</p>	<p>فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٢﴾</p>
<p>182. So whoever [he] feared/knew³²² of a bequeather <i>janafan</i> (intentional unjust-swerving in the will) or a sin then [he] reconciled among/between them, then no sin (is) on him; verily Allah (is) <i>Ghafooron</i> (iterative Forgiver), <i>Rabeemon</i> (iterative mercy Giver).</p>	<p>فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٣﴾</p>
<p>183. O, you who^r they^z believed (had been) written on you^b the fasting^x just-as (if^x had been) written on whom^r of before you^b <i>la'alla</i> (craving currently unavailable deed that, perhaps) you^b tattaqoona³²³ (you^r reverentially guard not to displease Allah).</p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٢٤﴾</p>
<p>184. Days <i>ma'adoda'ten</i>^w (a few/countables)^w so whoever of you^b [was]: ill or on a travel, then a number^{w324} of other days; and on whom^r you^{tteygo} ([they^z] endure/with hardship fast) it^x a ransom^w <i>tta'aamo</i>^x (wheat/edible/food-grains)^x (to) a <i>meskeenen</i> (not having sufficient material possessions); so whoever [he] volunteered <i>khayran</i> (increased the ransome^w) so it^x (is) <i>khayron</i> (choicer/superior/worthier) for him; and <i>en</i> (if) you^z fast (if^x is) <i>khayron</i> for you^b if you^r were knowing.</p>	<p>أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٢٥﴾</p>
<p>185. Month (of) <i>Ramadhan</i>^x which^x (is) in it^x (had been) descended The Qur'an, a <i>budan</i> (divine-guidance)^x for the mankind, and evidences-she^{ym} of the <i>huda</i> (divine-guidance)^x and the Criterion;³²⁵ so whoever of you^b witnessed (lived/coexisted) the month^x so let fast it^x [he]; and whoever [he] [was]: ill or</p>	<p>شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا</p>

³¹⁹ The word “تَتَّقُونَ”=“tataqoon,” based on the Arabic word “naqa,” linguistically meaning: took all the precautions to secure and protect (any thing) from any harm. Hence, “tattaqoon” means: you “reverentially guard against Allah's displeasure” by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for “taqwa,” i.e. reverential guarding against Allah's displeasure. See the Lexicon attached to this Translation for both “tattaqoon” and “taqwa.”

³²⁰ The word “حَضَرَ” means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as a student who knows when and where to attend his class. In the case of “death” although no one knows “where” or “when” nevertheless, such potential existence could materialize any time and any where and “death” knows when and where to be present.

³²¹ The Arabic text says: “حَقًّا,” not “حَقِّ,” i.e. the word “حَقًّا”= absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

³²² The word “خَافَ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

³²³ See the Lexicon attached to this Translation for both “tattaqoona” and “taqwa.”

³²⁴ That is equal to the number of days not fasted.

³²⁵ The word “Criterion” means a distinctive Law, i.e. the Law that separate right from wrong, such as that which was give to Mosa (Moses), peace [be] upon him, and The Qur'an The Supreme, revealed to Mohammad (SAWS), both are considered to be the “Criteria.”

on a travel, then a number^w of other days; Allah wants by you^b the ease and not wants [H] by you^b the *usra* (hardship/difficulty); and to complete the *eddata*^w (prescribed-period)^w and to *toka-bbero*³²⁶ (to say: *Allabo Akbar*) Allah over what [He] divinely-guided you^b and *la'alla* (craving currently unavailable deed that/ perhaps) you^b thank you^z.

وَأَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢١٨﴾

186. And if asked you^g My *eba'de* (worshippers/ submitters-/ slaves) *a'nney*³²⁷ (about Me), so verily I am near; [I] answer the prayer's/invoker's prayer^w/invocation^w if [he] prayed-for/invoked [Me]; so let *yestajeebo*³²⁸ (they^z compliantly-answer) for Me and let believe they^z by Me, *la'alla* (craving currently unavailable deed that/ perhaps) they *yarshodoona*³²⁹ (they^z maturily-discern/ rationally guide to the right).

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلِقَائِي لَعَلَّهُمْ يَرْشُدُونَ ﴿٢١٩﴾

187. (Had been) legitimized for you^b night (of) the fasting the *rafatho*³³⁰ (sexual intercourse, talk about sex, intimacies leading to sex) to yourⁿ women; they^y (are) *lebason*³³¹ (reposefulness/-spouse/ chasteness) for you^b and you^f (are) *lebason* for them;^y Allah knew surely you^b were *takhtanona*³³² (committing perfidy to) yourⁿ selves^w; so [He] relented on you^b and [He] pardoned *a'n* (regarding)³³³ you^b; hence, now *ba'shero*³³⁴ (let-you^z: mutually touch their bare-skin, engage in sexual intimacy^x or its^x foreplay) them^y and *ebtagho*³³⁵ (let-earnestly quest you^z) what Allah wrote for you^b; and let-eat you^z and let-drink you^z until manifests for you^b the white thread from the black thread of [the] dawn; afterwards let-conclude you^z the fasting to the night, and let not *toba'shero* them^y while you^f (are) anchorites³³⁶ in the mosques; *telka*^w (*she-that-afar-it / those*)^w (are) Allah's limits;^w so let-not near it^w you^z; like *tha'leka* (*afar-that-it/ that*)^x Allah manifests His *Aya'te*^w (messages) for the mankind *la'alla* (craving currently unavailable deed that, perhaps) they, *yattaqoona* (they reverently guard not to displease Allah).

أَحَلَّ لَكُمُ لَيْلَةَ الصَّيَامِ الرَّفَثِ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْعَنَ بَشِيرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَىٰ اللَّيْلِ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٢٠﴾

³²⁶ The word "*tokabbero*" = "تَكْبَرُوا" = to say: "الله أكبر" = *Allabo Akbar* = Allah antecedent/s/ predates all and everything, also Allah is bigger than all and everything. Such say is the highest degree of glorifying and deifying Allah, SWT. See القُرطبي

³²⁷ See the *Lexicon* attached to this Translation regarding "عن".

³²⁸ The word "يَسْتَجِيبُ" is rooted in "استجاب", meaning: favorably/ compliantly responded, not just responded. See الهادي

³²⁹ See the *Lexicon* attached to this Translation for the word الرشد.

³³⁰ The word "رفث" means: (1) sexual intercourse, talk about it, (2) vulgarity leading to it, (3) filth.

³³¹ The word "لباس" has myriads of linguistic as well as figurative meanings. Any and perhaps most if not all of them could apply in this location: "they^y are a *lebason* (spouse, reposefulness, chasteness, usufruct, gratification) for youⁿ and you^f (are) *lebason* for them." As *lebason* linguistically, means: (1) inner-clothing (i.e. the under-wear that comes in direct contact with a bare-skin, (2) dressing of the pudenda, (3) protective dress, vis-à-vis heat/cold; (4) wear, figuratively, means: (5) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. (6) Spouse, (7) reposefulness, chasteness (8) usufruct, (9) gratification, (10) sweeping; (a) fear or (b) hunger/indigence, or (c) *taqwa* (personal reverential guarding against Allah's displeasure). See البصائر واللسان

³³² The word "*takhtanoona*", "you commit perfidy" for the Arabic word "يَخْتَانُونَ" is meant to show that "يَخْتَانُونَ" is different than "يَخُونُونَ" as "يَخُونُونَ" is simple "cheating;" but "يَخْتَانُونَ" is much stronger, as it means cheating on some thing one is entrusted to guard. I know of no English word for "يَخْتَانُونَ" per se.

³³³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

³³⁴ The word "بَاشَر" = "لامس من غير حاجز" has many meanings, among them: (1) mutually touched the bare-skin without any barrier; and (2) "بَاشَر" = "لامس" the man's bare body touched the bare body of the female; and (3) "بَاشَر" = "لامس" means commenced performing a specific function. And so "المباشرة" = "الملامسة" is a figurative speech or metonymy for intimate sexual relation.

³³⁵ The word "إِبْتَغَى" is based on the word "طَلَبَ حَثِيثًا" meaning: earnestly-quested.

³³⁶ The word "anchorites" = "عَاكِفُونَ" in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study of Allah's commands.

188. And let-not you^z eat* yourⁿ possessions^w among you^b by the falsehood^x and (*let-not*) *todlo* (you^z utter/ articulate) by it^w to the rulers to you^z eat *fa'reeqan* (band/portion) of the mankind's possessions by the sin, while you^f know. وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ وَتَذَلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾
189. Ask you^g they^z *a'n* (regarding) the new-moons;^w let-say [you^s]: it^w (*all are*) appointments for the mankind and the *Hajj* (*pilgrimage*); and not the *berro* (*that which is just and dutiful*) (*is*) by that *ta'ato* (you^z: come-to/ self-bring) the houses from its^w backs; [and,] but the *berra*³³⁷ (=berro) (*is*) who^p [he] *ettaqa*, (*he had reverentially guarded not to displease Allah*); and *aa'to* (*let-you^z come to/ self-bring*) the houses from its^w (*front*) doors; and *ettaqa* (*let-you^z reverentially guard not to displease*) Allah, *la'allah* (*craving currently unavailable deed that/ perhaps*) you^b prosper. * يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾
190. And let-mutually fight you^z in Allah's path whom^r they^z mutually fight you;^z and let-not transgress you;^z verily, Allah likes not the transgressors. وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَقْتُلُونََكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾
191. And let-kill them you^z whence *tha'qestomobum*³³⁸ (*grabbed them* you^f); and let-exit them you^z from whence they^z (*had*) exited you;^b and the *fitna'to*^{w339} (*unbelief/ sinful/ immoral-/ unpraised deed/say*) ^w (*is*) harder than the killing; and let-not you^z mutually fight them at The Sacred^x [The] Mosque^x until they^z mutually fight you^b in it;^x so *en* (*if*) they^z mutually fought you^b then you^z kill them; like *tha'leka* (*afar-that-it*) ^x (*is*) the unbelievers' requital. وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يَقْتُلُوَكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾
192. Then *en* (*if*) desisted they^z so verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*multitudinous mercy Giver*). فَإِنْ أَنْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾
193. And let-mutually fight them you^z until/so-that not (*there*) be a *fitnaton*^w (*unbelief/ engaging in sinful/ immoral/ unpraised deed/say*) ^w and the religion be for Allah; so *en* (*if*) desisted they^z then no aggression except on the *dha'lemeena*³⁴⁰ (*injustice-doers*). وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾
194. The month [the] sacred by the month [the] sacred, and the (*divine*) proscriptions^{w341} (*are*) *Qessasson* (*Lawful: retribution-/ retaliation for equality*); so whoever aggressed [he] on you^b so let-aggress you^z on him by like what aggressed [he] on you;^b and *ettaqa* (*let you^z reverentially guard not to displease*) الشَّهْرِ الْحَرَامِ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ أَعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ

*Here "eat" means legitimize/ make legitimate. أَكَلَ مَالِ الْغَيْرِ = أَجْتَازَهُ لِنَفْسِهِ = ate other's funds legitimized other's funds for own self.

³³⁷ *Al-berra / Al-berro* are same, only the Arabic grammar makes the difference in the nunnation.

³³⁸ The word "ثَقِفْتُمُوهُمْ" rooted in "ثَقَفَ" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "أَدْرَكَهُ بَبَصَرِهِ لِحَدَّةٍ فِي النَّظَرِ", "ظَفَرَ بِهِ", "صَادَفَ", respectively. See *اللسان والبصائر* and *البصائر*. I chose "grabbed" as it obviously includes "met" and "sighted" as you cannot grab without "sighting" and "meeting."

³³⁹ The word "fitnah" has several meanings, among them: (1) unbelief; (2) temptation; (3) misfortune; (4) discord; (5) sedition; (6) trial; (7) punishment; (8) civil strife; (9) seduction from the truth; (10) tumult. According to Ibn Abbas, the word "fitnah" means unbelief.

³⁴⁰ The word "ظالم" in "فَاعِلُ الظَّالِمِ" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

³⁴¹ The word "الحرمت" = "the divine proscriptions." See *اللسان و الفرطبي*.

Allah; and let-know you^z that Allah (*is*) with the *mut'taqeena* (*reverential guarders against Allah's displeasure*).

وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٢٠٦﴾

195. And let-expend you^z in Allah's path; and let-not cast you^z by yourⁿ hands^w to the *tabloka'te*^{w342} (*jeopardy/peril*);^w and *abseno* (*let-[you^f] render meritorious deeds*); truly Allah loves the benefactors.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿٢٠٧﴾

196. And let-conclude you^z the *Hajja* (*greater*³⁴³ *pilgrimage*) and the *Umrata*^{w344} (*the lesser pilgrimage*)^w for Allah; so *en* (*if*) (*had been*) constrained you^c then whatever *istaysara* (*is easily-availed*) of the *bad'ye* (*sacrificial animals*);^x and let-not shave you^z yourⁿ heads until the offering^x reaches³⁴⁵ its^x place (*of sacrifice*); then whoever of you^b [was]: ill or by him an annoyance of his head, then a ransom^w of a fasting^x or a charity^w or *nosoken*³⁴⁶ (*worship-commands/ especially concerning Hajj, i.e. pilgrimage to Mecca, e.g.: offering*);^x then if felt-secured you^c then whoever [he] delighted (*himself*) by the *Umrata*^w to the *Hajja*^x then whatever *istaysar* of the *bad'ye*; then whoever [he] found not then fasting^x three days in the *Hajja*^x and seven if/when returned you;^c *telka*^w (*she-that-afar-it^w/those^w*) (*are*) ten complete (*days*); *tha'leka* (*afar-that-it/that*)^x (*is*) for whom^p [he] was not his family vicinages (*of*) The Mosque^x [The] Sacred^x and *ettaqo* (*let you^z reverently guard not to displease*) Allah, and let-know you^z that Allah (*is*) hard (*in*) the punishment.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنْ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠٨﴾

197. The *Hajjo*^x (*pilgrimage*)^x (*are*) *ash'buron*^{x347} (*months*)^x *ma'alo-ma'ton*^w (*already: countables/known*);^w so whoever [he] fore-ordained in them^y the *Hajja*, then neither *rafatha*³⁴⁸ (*sexual intercourse/talk about intercourse/action leading to it*), nor *fosoqa*³⁴⁹ (*rebellion vis-à-vis Allah's command*), nor a disputation in the *Hajja* (*pilgrimage*); and what you^z do of *kbayren*^x (*lawful: goodness/desirables*) Allah knows it;^x and let-cater you^z (*your selves*); so verily *kbayra* (*choicer/superior-/worthier*) (*of*) the

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ

342 The word "*the-tabloka*"= "التهلكة" is different than "الهلكة". In English the closest for "التهلكة" I think is: jeopardy/peril, as it means: *any thing* that can be considered as "*causing or leading to perdition*." However, many people tend to *emphasize and almost stop* at the apparent linguistic meaning of this great *Ayah*, in the sense of urging people *not* to cast their *power* = "أيد" to their own *perdition*. For example: jumping from *unreasonable height*, *not praying*, *engaging in an ill-treatment of the parent*, etc. Such understanding, although *not far-fetched*, in fact such *Ayah* falls mostly in the category of urging people to *expend in the cause of Allah*, "in the way of Allah." = "Jehad" = "الجهاد". The whole expression: "and let not cast you^z by yourⁿ hands^w to the-tabloka" (*any thing that causes or leads to perdition*) means *do not cause damage to your selves by your own power* ("yourⁿ hands") through *abstaining from expending in the cause of Allah* (i.e. the *Jehad*) or (*withdrawing from a Jehad in progress*). Such an *abstention* or a *withdrawal* really tantamounts to "*the-tabloka*"; thus, it is *self-damaging* and *leading to self-perdition*.

343 The greater Hajj means the full Hajj at a specified dates, times, and being in the right places doing all the prescribed rituals.

344 The lesser Hajj or the *Umrab* means going to Makkah *any time*, visiting the Sacred Mosque, circumambulating around the Ka'abah, and making the *Sa'ey* (*walking hurriedly*) between the two mounts of *As-Safa* and *Al-Marwa* and performing the other prescribed rituals.

345 Means slaughtered for the intended purpose of a sacrifice.

346 The word *Nosoken* (*any worship relating to the pilgrimage, such as gift a person gives the needy or the poor intending by it Allah's name*) See الراغب..

347 *ash'buron*= أشهر= plural of *paucity*, versus *sho'booron*= شهور= plural of *multiplicity*, implying *limited/small number*.

348 See the *Lexicon* attached to this Translation for the full meaning of this word.

349 See the *Lexicon* attached to this Translation for an elaboration on this important word, *fasooken* = "الفاسون."

ḡa'de (traveler's stock of provision) (is) the taqwa^w (having sufficient ḡa'de for the Hajj)^w and ettago'ne³⁵⁰ (let reverently guard you^z against My displeasure), O possessors (of) the alba'be³⁵¹ (hearts-intellects).

الْأَلْبَابِ ﴿١٧٧﴾

198. Not on you^b a jonabon³⁵² (sin) that tabtagbo³⁵³ (your earnestly-quest) munificence³⁵⁴ from yourⁿ Lord; so if/when afadhtom³⁵⁵ (your group-rushed) from Arafa'te^w then let-remember you^z Allah at [The] Monument^x The Sacred;^x and let-remember Him you^z just-as hada ([He] divinely-guided) you^b while en (albeit) you^c were before it^{x356} surely of the strayers.

كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٧٨﴾

199. Afterwards afeedho (let-group-rush you^r) from whence afadha (group-rushed) the mankind; and istaghfero³⁵⁷ (let-seek your forgiveness) (from) Allah; verily Allah (is) Ghafooron (iterative Forgiver), Rabeemon (iterative mercy Giver).

رَحِيمٌ ﴿١٧٩﴾

200. Then if/when qadhaytom (finished you^r) yourⁿ manasik (Hajj, i.e. pilgrimage/rituals) then let-remember you^z Allah as yourⁿ remembrance (of) yourⁿ fathers or harder a remembrance; so of the mankind who^p [he] says: (O), our Lord aa'tena (let-accord/give us [You^s]) in the world^w and not for him in the Hereafter^w of a khala'qen³⁵⁸ (good:portion/lot).

الْآخِرَةِ مِنْ خَلْقٍ ﴿١٨٠﴾

201. And of them who^p [he] says: O, our Lord aa'tena (let-accord/give us [You^s]) in the world^w hasanatan^w (meritorious-deed)^w and in the Hereafter^w hasanatan;^w and let-[You^s] preclude us (from) the Fire's^w torment.

وَقْنَا عَذَابَ النَّارِ ﴿١٨١﴾

202. Those, for them (is) a lot of what earned they;^z and Allah (is) swift (in) the reckoning.

وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿١٨٢﴾

203. And let-remember you^z Allah in days^x ma'adoda'ten^w (i.e. those that are: numbered/known)^w; so whoever hastened [he] in two days then no sin (is) on him, and whoever delayed [he] then no sin (is) on him, for whom^p ettaqa³⁵⁹ (he had reverentially guarded not to displease Allah); and ettago (let you^z reverently guard not to displease) Allah; and let-know you^z verily you^b (are) to Him (to be) thronged.

وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ

³⁵⁰ The letter “ن” in “فَاتَّقُونَ” by Arabic (linguistic) Rule, is called “تون الوقاية أو العمداء، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فَاتَّقُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي

³⁵¹ See the Lexicon attached to this Translation for The Qur'an's characterizations of “ذو الألباب” = the albab's possessors.

³⁵² See the Lexicon attached to this Translation for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جَنَاحٌ” = no sin.

³⁵³ The word “إِبْتَغَىٰ” = “طَلَبَ حَثِيثًا” meaning: earnestly-quested.

³⁵⁴ By trading with one another for example.

³⁵⁵ The word “أَفِضُوا” comes from “الإِفَاضَةُ” which means a crowd of people rushing from one place to another.

³⁵⁶ The pronoun “it^x” here refers to the aright-guidance = “الهُدَىٰ” or “The Qur'an” the coming of Prophet Mohammad (SAWS), all of which are masculine; hence the reference is in the masculine form, it^x.

³⁵⁷ The word “اسْتَغْفِرُوا” = “اطْلُبُوا الْغَفْرَانَ” = “let-seek forgiveness [you^s].” In English there is no seemly way to say: “استغفروا” per se. So I settled for saying: “let-seek forgiveness [you^s].”

³⁵⁸ The word “خَلَقٌ” has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See الهادي.

³⁵⁹ That is during and after the Hajj, the person must continue to do the prescribed and avoid the proscribed duties.

تَحْشُرُونَ ﴿٢٠٤﴾

204. And of the mankind who^p marvels you^s his say in the life^w (of) the world^w and [he] (cites) Allah (to) witness on what (is) in his heart, while he (is) *aladdo* (fiercest/most-contentious of) the *khessa'me* (disputants/adversaries).

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

205. And when³⁶⁰ *tawalla*³⁶¹ (he: turned away/possessed leadership), [he] endeavored³⁶² in the land^w/Earth^w to corrupt in it^w and perishes [he] the *bartha*³⁶³ (tillage/lot/faith) and the offspring;³⁶⁴ and Allah likes not the corruption.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

206. And if³⁶⁵ (had been) said for him: *ettaqey* (let-reverently-guard [you^s] not to displease) Allah, took-she^y him the prestige^{w366} by the sin; so his sufficiency³⁶⁷ (is) Hell^w and surely wretched the *meba'do* (bed/ resting-place/ cradle/ fixed expanse).

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ ﴿٢٠٦﴾

207. And of the mankind who^p [he] sells³⁶⁸ himself^w *ebtegha'a* (in an earnest-quest of) Allah's delight^w and Allah (is) *Ra'oofon*³⁶⁹ (iteratively Forbearer/Clement) by the *eba'de* (worshippers/submitters/slaves).

وَمِمَّنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

208. O, you who^r believed they^z let-enter you^z in the *sel'me* (peace/Islam) *ka'fatan*³⁷⁰ (altogether^w); and let-not *tatta'be'o*³⁷¹ (closely-follow you^r) steps^w of the Satan; verily he (is) for you^b a foe³⁷² manifest.

يَأْتِيهَا الَّذِينَ ءَامَنُوا آدْخُلُوا فِي السِّلْمِ كَآفَةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

209. Then *en* (if) slipped you^c from after what came-she^y (to) you^b the evidences-she^y then let-know you^z that Allah (is) Mighty, *Hakeemon*³⁷³ (infinite *hekma*³⁷⁴ Possessor).

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

³⁶⁰ The particle “إِذَا” is a future adverbial conditional article hence it is “if” not “when,” which = “إِذَا”.

³⁶¹ The word “*tawalla*” has several meanings, among them: (1) Took charge of the leadership; (2) supported or backed one party or the other; (3) was partial to; (4) left one group to another; (5) retreated; (6) stuck to some thing.

³⁶² See the *Lexicon* attached to this Translation regarding this “سَعَى,” denoting agility and vigor of gait.

³⁶³ The Arabic word “*barth*” has many meanings: (1) tillage, the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.

³⁶⁴ The Arabic word “*nasl*” means: (1) the son or daughter; (2) the offspring; (3) birth or place of birth. However, the Arabic proverbial phrase: “the *barth* and the *nasl*” is an Arabic tongue expression = a metonymy (figure of speech) for women and children. Thus in the above *Ayah*, and Allah knows best, the retreater hasten to destroys the women and the children.

³⁶⁵ See the *Lexicon* attached to this Translation regarding “when” versus “if.”

³⁶⁶ The word “العِزَّةُ” = “prestige,” in the sense of lordliness as: possessing power and authority over others.

³⁶⁷ The word “حَسْبُهُ” = “محسب لك أو كاف لك أو كافيك من غيره، للواحد والتثنية والجمع لأنه مصدر” Thus, “التاج” = the infinitive noun of the verb, making it standing for the strongest action of the verb. See التاج.

³⁶⁸ The Arabic words: (a) “إِشْتَرَى” and (b) “شَرَى” (c) “يَشْتَرِي” rooted in “إِشْتَرَى” as in this *Ayah*, occur time and again in *The Qur'an*. Many people confuse their meanings. As a rule, mostly and generally: (a) “إِشْتَرَى” means purchased and (b) “شَرَى” means sold; although on some rather rare occasions the reverse may be true. It is the context, which will govern the exact meaning. In this *Ayah* the rule holds well.

³⁶⁹ The word “رَءُوفٌ” of “الرفقة” which is more intensive than “الرحمة,” as “الرحمة” = “mercy,” which is kindness imparting delight to its recipient; while “الرفقة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرفقة” is a protective-mercy = clemency. And “رَءُوفٌ” is multitudinous protective mercy Doer or multitudinously clement. See التاج.

³⁷⁰ The word “كَآفَةً” in this case means “الجميع والإحاطة” = altogether, including, all members of the class or group under consideration. See التاج لكلمة كافة. “كافة” also = is the intensive form of جامع = كاف see اللسان.

³⁷¹ See footnote 343 above regarding “closely follow.”

³⁷² The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان.

³⁷³ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

³⁷⁴ See the *Lexicon* attached to this Translation for “*hekma*.”

210. Do they^z wait³⁷⁵ except that *ya'ateya* (*comes to/betides*) them Allah in shadows of [the] clouds, and the angels, and the matter (*had been*) judged/finished; and to Allah (*are to be*) returned the matters. هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾
211. Let-ask [you^s] Israel's sons how-many³⁷⁶ *aa'tayna* (*We accorded/gave*) them of an *Aya'ten*^w (*message/sign/proof*) evident^w and whoever [be] substitutes³⁷⁷ Allah's boon^w from after came-she^y (*to*) him, verily Allah (*is*) hard-/severe (*in*) the punishment. سَلِّ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾
212. (*Had been*) adorned for whom^r unbelieved they^z the life^w (*of*) the world;^w and they^z scoff of whom^r they^z believed; and who^r *ettaqaw* (*they had reverentially guarded not to displease Allah*) (*are*) above them The *Qeyamatey's*^w (*Judgment's*) Day; and Allah *yarzogo* (*provides/allots*) whom^p [He] wills by other than a count. زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾
213. The mankind [were] *Ummatan*^w (*a community*)^w one-she;^y then Allah missioned³⁷⁸ the prophets,^x *mubashsberena*³⁷⁹ (*iterative tellers of pleasant tidings*) and warners;^x and [He] descended with them the book^x by the right^x for ruling among the mankind in what they^z differed in him/it;^{x380} and not differed in him/it^x except whom^r *oto* (*they^z had been accorded/allotted*) it^x of after what came-she^y (*to*) them the evidences^w *baghyan* (*envy/selfish: excessiveness/transgression*) among them; so *bada* (*divinely-guided*) Allah whom^r they^z believed for what they^z differed in it^x of the right^x by His leave; and Allah *yabdey* (*divinely-guides*) whom^p [He] wills to a *Sseratten* (*road/way*) straight. كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾
214. Or reckoned you^c that enter you^z the Paradise^w while *lamma*³⁸¹ (*not yet*) *ya'atee* (*comes to/betides*) you^b a parable^{x/-} example^x (*of*) whom^r they^z ceded of before you,^b touched-she^y/betided-she^y them the *ba'asa'e*^w (*penury-tension*)^w and the *dharra'e*^w (*distress due to adversity*) and they^z (*had been*) quaked, until the messenger says and who^r they^z believed with him: when (*is*) Allah's succor; indeed, surely Allah's succor (*is*) near. أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾
215. Ask you^g they^z what (*should*) they^z expend; let-say [you^s]: what expended you^c of *khayren* (*lawful: possession/-* يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا

³⁷⁵ The word “يَنْتَظِرُونَ” means “يَنْتَظِرُونَ” see القرطبي واللسان.

³⁷⁶ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

³⁷⁷ That is *alters* Allah's messages, as such messages are boons, of prescriptions and proscriptions.

³⁷⁸ The word “بَعَثَ” carries several meanings, among them: *sent, missioned, resurrected, awaken, and prompted.*

³⁷⁹ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubashheron* = بَشَّرَ بِبَشَرٍ مَبَشِّرٍ.

³⁸⁰ The pronoun “هـ” in “فِيهِ” refers to “the book,^x i.e. The Qur'an,^x” or the Prophet (SAWS) or Isa (Jesus), peace be on him. See الدر المصون، د احمد الحلبي.

³⁸¹ The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: “but.” See القرطبي ومغني اللبيب.

desirable), then for both the begetters (*parents*) and the nearest (*of*) kin and the orphans and the *masakeena*³⁸² (*not having sufficient material possessions*) and son (*of*) the path^x (*the wayfarer*^x); and what you^z do of *khayren*^x (*goodness/worthiness-/desiabl*) so verily Allah by it^x (*is*) Omniscient.

أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ
وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ
اللَّهَ بِهِ عَلِيمٌ ﴿٢١٦﴾

216. (*Had been*) written³⁸³ on you^b the fighting^x while it^x (*is*) a dislike³⁸⁴ for you; ^b and *asa* (*craving a deed beyond one's means/may*) that you^z dislike a thing^x while it^x (*is*) *khayron* (*choicer-/superior/worthier*) for you; ^b and *asa* that you^z like a thing^x while it^x (*is*) an evil for you^b; and Allah knows while you^f not know.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ
وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ
لَكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ
شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ ﴿٢١٧﴾

217. Ask you^g they^z *a'n*³⁸⁵ (*regarding*) The Month^x The Sacred^x (*is*) fighting in it;^x let-say [*you*^s]: fighting in it^x (*is*) big;³⁸⁶ and a repelling *a'n* (*off*) Allah's path and an unbelief by Him³⁸⁷ and The Mosque^x The Sacred^x and exiting (*banishing*) its^x folk from it^x (*are*) bigger *enda* (*by Rule of*) Allah; and the *fetnato*^{w388} (*unbelief/engaging in sinful-/immoral/unpraised deed/say*)^w (*is*) bigger than the killing; and not cease they^z mutually fighting you^b until *jarrodokom*³⁸⁹ (*they^x forthwith-return you^b*) *a'n*³⁹⁰ yourⁿ religion, *en* (*if*) could they^z; and whoever [*he*] renegades/-reneges of you^b *a'n*³⁹¹ his religion then dies [*he*] while he (*is*) a unbeliever, then those miscarried^w (*are*) their works^w in the world^w and the Hereafter^w; and those (*are*) The Fire's^w companions; they (*are*) in it^w immortals.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ
فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ
اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ
وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا
يَزَالُونَ يَقْتُلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَنْ
دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ
مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ
فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿٢١٨﴾

218. Verily, who^f believed they^z and who^f emigrated they^z and *jahado*³⁹² (*they earnestly exerted their utmost mental, physical and possessional efforts fighting in Allah's cause*) in Allah's path, those *yarjona*³⁹³ (*they^z hope for*) Allah's mercy^w and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Rabeemon* (*iterative-mercy Giver*).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ
هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿٢١٩﴾

³⁸² For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction. The word “poor” stands for the *singular* or the *plural*, although some time for the plural: “poor-people.”

³⁸³ The word “written,” constructed in the passive past participle of write, means (among other things) ordained, prescribed, decreed.

³⁸⁴ See the *Lexicon* attached to this *Translation* for the distinction between “كره” *dhammah* on the “ك” as in this *Ayah*, and “كرها” *fat’ha* on the “ك” as in (S3:83), and “إكراه” as in (S2:256).

³⁸⁵ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

³⁸⁶ The word “big” here means, among other things, *deemed abominable, as it should not happen*, because it is a “sacred month.” But what is “bigger,” in the same sense, than that is what the rest of this *Ayah* state.

³⁸⁷ The pronoun “هـ” in “به” refers to Allah, as Allah is the *closest* to it. However, some say it refers to the “السبيل,” which I believe is a little if not *far* removed. See *الذر المصون، لـ أحمد الحلبي*.

³⁸⁸ In this sense, And Allah knows best, it also means: tumult or brawl.

³⁸⁹ The word “يردوكم” is rooted in “رد” meaning *forthwith returned*; example the greeting must be “forthwith retuned,” as in: “And when (had been) greeted you^s by a greeting,” then let-greet you^s by better than it^w or ruddo (forthwith-return it^w) you^s. (S4: 86).

³⁹⁰ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

³⁹¹ Ibid.

³⁹² The word “Jahado,” *they earnestly mutually exerted utmost mental, physical and possessional efforts fighting in Allah's cause*. However, the word is the root for “Jehad,” very serious and most vital among the terms and vocabulary in Islam. See the *Lexicon* attached to this *Translation* for a good coverage of the word, its meanings and implications.

³⁹³ That fearing His punishment but more that that earnestly questing His forgiveness and mercy.

219. Ask you^g they^z about³⁹⁴ the *khamre*³⁹⁵ (alcoholic drink) and the *mysere*³⁹⁶ (game of chance); let-say [you^s]: in them both (are) a big³⁹⁷ sin and benefits^w for the mankind; and sin (of) them both (is) bigger than benefit (of) them both; and ask you^g they^z what (should) they^z expend; let-say [you^s]: the surplus; like *tha'leka* (afar-that-it/that)^x Allah manifests for you^b the *Aya'te*^w (messages) *la'alla* (craving currently unavailable deed that, perhaps) you^b rethink you.^z

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ
لِّلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٩٨﴾

220. In the world^w and in the Hereafter^w and ask you^g they^z a'n (regarding)³⁹⁸ the orphans; let-say [you^s]: reform for them (is) a *khayron* (betterment/goodness); and en (if) you^z mingle (with) them, then (they are) yourⁿ brothers; and Allah knows the corrupter from the reformer; and if Allah willed, surely [He] (could have) a'anata³⁹⁹ (tribulated) you;^b verily, Allah (is) Mighty, *Hakeemon*⁴⁰⁰ (infinite *hekma*)⁴⁰¹ Possessor).

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ
الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ
تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ
لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٩٩﴾

221. And let-not marry you^z the *mushreka'te* (she-they who partner deities with Allah/she-polytheists) until they^y believe; and surely a slave-maid she-believer (is) *khayron* (choicer-/superior/worthier) than a *mushreka'ten* (she who partner deities with Allah/she-polytheists), albeit charmed-she^y you;^b and let-not you^z wed⁴⁰² (yourⁿ women to) the *mushrekeena* (he-they who partner deities with Allah/he-polytheists) until they^z believe; and surely an *abdon*⁴⁰³ (a slave) believer (is) *khayron* than a *mushreken* (he-who partner deities with Allah-/he-polytheists), albeit [he] charmed you;^b those they^z invite to The Fire;^w and Allah invites to the Paradise^w and the forgiveness^w by His permission, and [He] manifests His *Aya'te*^w (messages-/signs/proofs) for the mankind, *la'alla* (craving currently unavailable deed that, perhaps) they bethink they.^z

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ
وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ
أَعَجَبْتُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ
حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ
مُّشْرِكٍ وَلَوْ أَعَجَبَكُمْ أُولَٰئِكَ
يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى
الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ
ءَايَاتِهِ لِّلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٠٠﴾

222. And ask you^g they^z a'n (regarding) the menstruation;^x let-say [you^s]: it (is) an annoyance; so let-separate/seclude you^z (yourⁿ selves from) the women [in] (i.e. during) the menstruation^x and let-not you^z approach them^y until *yattherna* (they^y perform *ghusol*, prescribed bathing); then, if *tattabharna* (they^y performed the *ghusol*) then *aa'to* (let-you^z: come onto/have intercourse with) them^y from whence Allah commanded you^b; verily Allah loves the

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ
أَذَىٰ فَأَعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ
وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا
تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ

³⁹⁴ See the Lexicon attached to this Translation regarding *عن*.

³⁹⁵ The word "*khamr*" means any drink that makes the drinker a drunken one.

³⁹⁶ The word "*myser*" means any chance-game practiced in any way shape or form.

³⁹⁷ That is considerable.

³⁹⁸ See the Lexicon attached to this Translation regarding *عن*.

³⁹⁹ That is would have caused to fall on you^f hardship which is most difficult for you^f to handle i.e. yourⁿ tribulation.

⁴⁰⁰ See the Lexicon attached to this Translation for an exposition on the words "*الحكيم*" and "*حكيم*."

⁴⁰¹ See the Lexicon attached to this Translation for "*hekma*."

⁴⁰² The word "*تَنْكِحُوا*" means let-you^z wed them by lineage (paternal) or kinship (maternal) relationship. In other words, allow them to marry your women. So here Allah's command is that we should not allow that with respect to the polytheists.

⁴⁰³ The word "*abdon*" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

tawwabeena (iterative repentants) and [He] loves the *mutattahereena* (performers of *wodho'a*, prescribed cleansing or *ghusol*, prescribed bathing).

اللَّهُ ۚ إِنَّ اللَّهَ مُحِبُّ التَّوَّابِينَ وَمُحِبُّ
الْمُتَطَهِّرِينَ ﴿٢٢٣﴾

223. Yourⁿ women (=wives) (are) *harthon* (tillage) for you;^b so *aa'to* (let-you^z come onto/have intercourse with) yourⁿ *harbta*⁴⁰⁴ wherefrom⁴⁰⁵ willed you;^c and let-proffer⁴⁰⁶ you^z for yourⁿ selves;^w and *ettaqo* (let reverentially guard you^z not to displease) Allah and let-know you^z that you^b *molagobo* (you^f are meeters with Him); and *bashsher*⁴⁰⁷ (let-tell you^s pleasant tidings) the believers.

نَسَاؤَكُمْ حَرِثٌ لَّكُمْ فَأَتُوا حَرَثَكُمْ
أَنِّي شِئْتُمْ وَقَدِّمُوا لَأَنْفُسِكُمْ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ
الْمُؤْمِنِينَ ﴿٢٢٤﴾

224. And let-not make you^z Allah an obstacle^{w408} for yourⁿ *ayma'ne* (oaths); that: *tabarro* (you^z be dutiful)⁴⁰⁹ and *tattaqo* (you^z reverentially guard not to displease Allah) and reconcile you^z among the mankind, and Allah (is) *Sameeon*⁴¹⁰ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبْرُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ
النَّاسِ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٥﴾

225. Not you^{aakbethokum}⁴¹¹ (retributively-punishes you^b) Allah by the frivolity in yourⁿ *ayma'ne* (oaths); [and,] but [He] you^{aakbethokum} by what earned-she^y yourⁿ hearts^x; and Allah (is) *Ghafooron* (iterative Forgiver), Forbearer.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ
قُلُوبُكُمْ ۚ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٦﴾

226. For whom^t *yo'aloona* (they^z: vow-abstention regarding permissible and lovable acts, e.g.: wife's sexual relation) of their women an awaiting four *ash'buren*^{x412} (months);^x then *en(if) fa'o*⁴¹³ (they

لِّلَّذِينَ يُؤَلُّونَ مِنْ نِسَائِهِمْ تَرِيصٌ
أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ

⁴⁰⁴ For elegance, and eloquence, loftiness and terseness of speech, the Arabic language is famous for its figures of speech, metonymy and other speech adornments. This is one example: "Your women (i.e. wives are) tillage for you^z." Clearly "tillage" (=wife) means land that has been tilled, cultivated and readied for production. Thus, when you want to come into an intimate relation with your "tillage" so come to them however, whenever, whence you will as long as it is in the place for "producing" (i.e. reproducing) with proper/applicable strength and manners.

⁴⁰⁵ The word "أَنِّي" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁴⁰⁶ The word "قَدِّمُوا" translated as "proffer you^z," means (and Allah knows best) first try to begin by the name of Allah and prepare them for any eventual intimate desire (sexual relation) you plan. In the Hadeeth it is narrated that The Prophet (SAWS) said some thing to the effect: let not fall any of you on his wife like the way the beast does, but let there between you a "messenger." He was asked: O, Messenger of Allah, what is the "messenger"? He said: a kiss and talk. (أخبار علوم الدين جزء 2 ص 50). However, this Hadeeth is disaffirmed= *حديث منكر*, because of its *Sanad* (chain of narration) but its *Mattin* (text) is accurate. Better yet, in *Emam Ibn al-Qayyem* it is stated that The Prophet (SAWS) disallowed sexual intercourse with the wife unless it is preceded by foreplay, such as kissing and kissing of "the tongue" and soft talks and the like.

⁴⁰⁷ See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubasheron*= *بَشِّرْ*.

⁴⁰⁸ The Arabic word in the text is: "عُرْضَةً," obstacle, obstruction, barrier, block, hindrance, target, subject to, open to, or impediment. Thus, with respect to personal oaths, this great *Ayah* says, and Allah knows best: do not make your oaths a pretext for not doing that which is better thing or act. For example: if you were to make an oath not to visit or not be generous to your immediate relative, or for that matter any Muslim brother, and subsequently you happened to be in a position to have to visit or be helpful and generous to that relative (or Muslim brother), in such occasion you should break your oath, do the better duty, and subsequently expiate for breaking your oath by the *Share'iah* prescribed means.

⁴⁰⁹ See the Lexicon attached to this Translation for this vital word "al-berr" = noun for this verb "tabarro."

⁴¹⁰ See an elaboration of the word "Sameeon" in the Lexicon attached to this Translation.

⁴¹¹ The word "يُؤَاخِذُ" in "يُؤَاخِذُكُمْ" means retributively-punishes, certainly not "blames," as what some might presume. See *اللسان*. In the *Ayah*: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it^w (the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أَخَذَ" is retributively-punished.

⁴¹² *ash'buren*= *أَشْهُرٍ*=plural of paucity, versus *sho'booron*= *شُهُورٍ*= plural of multiplicity, implying limited/ small number.

⁴¹³ The word "فَاءُوا" means changed their minds and returned to the better. See *الراغب*.

returned-to-the-better) then verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

رَحِيمٌ

227. And *en* (if) resolved they^z (for) the divorce, then verily Allah (is) *Sa'meeon* (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

عَلِيمٌ

228. And the divorcees await^y by their^y selves three *guroen*⁴¹⁴ (menstrual-periods); and not legitimizes [The Right] for them^y to conceal they^y what Allah (had) created in their^y wombs, *en* (if) they^y were^y believing^y by Allah and The Day The Last; and their^y *bo'aolto* (lords/owners/husbands) (are) righter⁴¹⁵ by *raddey* (forthwith-returning)⁴¹⁶ them^y (back) in *tha'leka* (afar-that-it/that) ^x *en* (if) wanted they^z a reconciliation; and for them^y⁴¹⁷ similar (as that) which^x (is) on⁴¹⁸ them^y⁴¹⁹ by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim); and for the men above them^y a rank;^w and Allah (is) Mighty *Hakeemon*⁴²⁰ (infinite *hekmal*)⁴²¹ Possessor).

وَاللَّهُ عَزِيزٌ حَكِيمٌ

229. The divorce (is) twice;^w so either a retainment^x by a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim) or a release by *ebsanan* (meritorious deed/say); and (The Right) not legitimizes for you^b to take you^z of what *aa'taytomo* (your accorded) them^y a thing except that (if) both fear/know⁴²² that not *youqeyma* (both uphold/sustain) Allah's limits^x; then *en* (albeit) feared/knew you^c that not *youqeyma* Allah's limits^x then no *jonaha*⁴²³ (sin) (is) on them both in what ransomed^w by it^x; ⁴²⁴ *telka*^w (she-that-afar-it^w / those^w) (are) Allah's limits;^x so let-not overstep it^w you^z; and whoever [be]oversteps Allah's limits then those (are) the *dba'lemona*⁴²⁵ (injustice-doers).

الظَّالِمُونَ

230. Then *en* (albeit) [be] divorced her, then not [she] legitimates *فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ*

⁴¹⁴ The word "guroen" is the plural for "gur'on" which means: (1) the duration of the menstrual period, i.e. from the beginning to the end; or (2) the clearing and the cleansing after the period, i.e. when it is all done with. Hence, the word is a paradoxical one, i.e. has a meaning and its opposite.

⁴¹⁵ The word: "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أَحَقُّ" = "righter" as an adjective comparative.

⁴¹⁶ The word "ردهن" is rooted in "رد" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (had) been greeted you^c by a greeting,^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S4: 86).

⁴¹⁷ That is for them of "rights."

⁴¹⁸ That is exactly like what is expected from them.

⁴¹⁹ That is of duties.

⁴²⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁴²¹ See the Lexicon attached to this Translation for "hekma."

⁴²² Linguistically the word "خاف" in *خافا* carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁴²³ See the Lexicon attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جناح" = no sin.

⁴²⁴ That is of a thing^x in other word whatever a thing,^x they both agree to it^x as her ransom.

⁴²⁵ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

for him from after until she weds a husband other than him; afterwards, *en(if) [he]* divorced her, then no *jonaha (sin)* on them both that both revert, *en(if)* if both presumed that will *youqema (both uphold/sustain)* Allah's limits; and *Telka^w (she-that-afar-it^w/those^w) (are)* Allah's limits; [*He*] manifests it^w for a knowing people.

حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۖ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣١﴾

231. And if you^c divorced the women, then reached they^y their^y *ajala⁴²⁶ (term-limit)* then either let-you^z retain them^y by a *ma'aroofen (popularly acceptable and not Sharey'ah disapproved maxim)* or let-you^z release them^y by a *ma'roofen*; and let-not you^z withhold them^y *dherarn (injuriously endeavoring to aggress you;^z)* and whoever [*he*] does *tha'leka (afar-that-it/that)* ^x then *qad (already and confirmatively)* *dhalama⁴²⁷ ([he] wronged to)* his self;^w and let-not *tatakbetho⁴²⁸ (you^r take and make)* Allah's *Aya'te^w (messages)* jestingly; and let-remember you^z Allah's boon^{w429} on you^b and what [*He*] (*had*) descended on you^b of The Book^x and the *hekma'tey^{w430} (wisdom)^w* exhorting⁴³¹ you^b [*He*] by it^x; and *ettaqo (let reverentially guard not you^r to displease)* Allah and let-know you^z that Allah by everything (*is*) Omniscient.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَسْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضَرَارًا لِتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا عَآيِنَتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَتَزَلَّ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٢﴾

232. And when you^c divorced the women and they^y reached their^y *ajala⁴³² (term-limit)* then let-not you^z immure them^y that they^y wed their^y (*nen*) husbands; if mutually delighted they^z between them by the *ma'roofe (popularly acceptable and not Sharey'ah disapproved maxim)*; *tha'leka (that-afar-it/that)* (*being*) exhorted⁴³³ by it^x whom^p [*he*] [*was*] of you^b believing by Allah and The Day The Last, *tha'lekum (collective-afar-that)* (*is*) *azka (more cleansing-and-befitting)* for you^b and *att'haro (more purging)*; and Allah knows while you^f know not.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَسْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۚ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَمَ أَرْكَى لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٣﴾

233. And the begetters-she^{y m434} breastfeed they^y their^y children two complete *hawl's (=years by days)*, for whom-ever [*he/she*] wants to conclude the breastfeeding^w (*term*)^w; and (*it^x is*) on the (*had been*) birthed for⁴³⁵ him their^y *rez'qo^x (victuals for*

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ

⁴²⁶ The word “الأجل” means term-limit, see اللسان.

⁴²⁷ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger.”

⁴²⁸ The word “اتخذ” from “الإخذ” which is “إفتعال” for “الاتخاذ” as stated in لسان العرب; therefore “اتخذ” is always taking and assumind some thing of what was taken. Thus, it is not just the mere taking.

⁴²⁹ See the *Lexicon* attached to this Translation for “نعما” (“boon”).

⁴³⁰ See the *Lexicon* attached to this Translation for “hekma.”

⁴³¹ The word “يوعظ” rooted in “وعظ”=“exhorted” or “admonished,” and “موعظة” could mean: exhortation or admonition.

⁴³² See footnote 425 above regarding “الأجل.”

⁴³³ See footnote 430 above regarding “وعظ.”

⁴³⁴ The word “والدات”= “she-begetters,” “mothers,” in Arabic has great significance with respect to distinguishing it from “mothers” *per se*; as the mother may or may not be the biological mother who actually gave birth to the offspring. The idea here is the very person who actually gave birth to the baby.

⁴³⁵ This locution: “the birthed for” has rather significant meaning of very important implication. (1) The offspring does not necessarily belong to its birthing mother. It belongs to the biological father, who gives it his family name. (2) In Arabic there are two distinct words for the word “father,” with also distinct implications. There is the biological father called “والد.” Then there is the brother of the “والد,” and there is the “والد” of the “والد” (grand dad). All, the “والد” and the brother of the “والد” and his father are called “أب.” Specifically the granddad

sustenance/provision) ^x and their^y clothing by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim); not (to be) charged a self^w except its^w capacity; let-not *todharra*⁴³⁶ (mutual harm): (of/to) a she-begetter by her child, and nor (of/to) a (had been) birthed for him by his child; and on the heir similar (to) *tha'leka* (afar-that-it/that); ^x then *en* (if) both wanted *fessalan* (weaning/breast-feeding-disengagement) *a'n*⁴³⁷ (by) consent of them both and a counsel, then no sin⁴³⁸ (is) on them both; and *en* (if) wanted you^c to seek nursing yourⁿ children, then no *jonaha* (sin) (is) on you^b if you^c handover what *aa'taytom*⁴³⁹ (you^c accorded/given) by the *ma'aroofe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim); ^x and *ettaqo* (let guard you^c not to displease) Allah and let-know you^z that Allah by what you^z work (is) *Basseeron* (keenly): *Seer/Omnoscient*

اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٣٨﴾

234. And who^r *youtawaffona*⁴⁴⁰ (they who die) of you^b and they^z leave wives, await they^y by their^y selves four *ash'horen*⁴⁴¹ (months) ^x and ten (days); and if reached-they^y their^y *ajala*⁴⁴² (term-limit) then no *jonaha*⁴⁴³ (sin) (is) on you^b in what did-they^y in their^y selves by the *ma'aroofe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim) ^x; and Allah by what you^z work (is) Proficient.

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٤٣٩﴾

235. And no *jonaha* (sin) (is) on you^b in what intimated you^c by it^x of troth^w (to/of) the women, or concealed you^c in yourⁿ selves;^w Allah knew that you^b shall *tathkoro* (you^c: mention/remember) them;^y [and,] but let-you^z not promise them^y secretly/marriedly, except that you^z say a *ma'aroofan* (popularly acceptable and not *Sharey'ah* disapproved

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ سَتَذَكَّرُوهُنَّ وَلَٰكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزَمُوا

is called "Jadd." Foster father is *not* considered by this formula, as *adoption* per se is *not* allowed in Islam. However, caring for the orphan or the needy child has *enormous and immense* divinely reward, but *not* on the bases of *adoption*, but rather on the basis of a *charitable* act. (3) Additionally, the *offspring* may *not* belong to the *biological* father per se. Biological father's identity may not be readily knowable at time. Or, in certain cases, such as for example: if the mother is a *slave* married to another *slave* and *both* belong to a particular *Master*, who owns both. The offspring of these two, *husband and wife* slaves, belong to their *Master*. Thus, the *Master* is responsible for the *provisions and clothings* as well as *all the associated costs* for nursing the offspring and its upbringing. Hence, this great *Ayah* does *not* say: "father" but the expression stated, in order to be *all-inclusive* and to leave no room for any misunderstanding as to *where* the responsibility of *providing and upbringing* rests.

⁴³⁶ The word "تَضَارَ" of المضارة, means *mutual harm*, i.e. either the *she-begetter* (mother) *throwing* the child to his father by way of *causing a problem* to the father to find some one else to breastfeed the child; or the father *taking away* the child from his *she-begetter* in order to *deprive* her from the pleasure to care and *breastfeed* her child, as so stated in this great *Ayah*: "and nor to a one given birth for because of his offspring".

⁴³⁷ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

⁴³⁸ See the *Lexicon* attached to this *Translation* for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the *sin*. So, no "جَنَاحٌ" = no sin.

⁴³⁹ That is you *have already obligated your self to give by Allah's grace*.

⁴⁴⁰ The word "youtawaffona" means "they who are in the process of dying, but beyond coming back to life again".

⁴⁴¹ *ash'huren*=أشهر=plural of *paucity*, versus *sho'booron*=شهور= plural of *multiplicity*, implying *limited/ small number*.

⁴⁴² The word "الأجل" means *term-limit*, see *اللسان*.

⁴⁴³ See footnote 437 above regarding "جَنَاحٌ".

maxim); and let-you^z not resolve the marriage tie^w until the book^x reaches its^x *ajala*⁴⁴⁴ (*term-limit*); and let-you^z know that Allah knows what (*is*) in yourⁿ selves;^w so *ebtharo* (*let-take-caution you^z towards*) Him; and let-you^z know that Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Haleemon* (*iterative Forbearer*).

عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ
أَجَلَهُ. وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي
أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ
غَفُورٌ حَلِيمٌ ﴿١٧٥﴾

236. No *jonaha*(*sin*)(*is*) on you^b *en*(*if*) divorced you^c the women, *ma* (*unless/when^o*) not *tamasso*⁴⁴⁵ (*you^z touch/come-on to/have sexual relation with*) them^y or (*bad*) ordained you^z for them^y an ordainment^w and *mattey'ao*⁴⁴⁶ (*let relish you^z the needed necessities for normal living for*) them^y, on the *mose'ey* (*he who has the wherewithal*) (*up to*) his capacity; and on the *mugtar'ey* (*he who has meager resources*) (*up to*) his capacity; a *mata'an*⁴⁴⁷ (*resource for a transitory worldly delight*) by the *ma'aroofe*^x (*popularly acceptable and not Sharey'ah disapproved maxim*), ^x*an*(*absolute*)-right⁴⁴⁸ on the benefactors.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا
لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً
وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُ وَعَلَى
الْمُقْتَرِ قَدَرَهُ مَتَّعًا بِالْمَعْرُوفِ
حَقًّا عَلَى الْخَاسِرِينَ ﴿١٧٦﴾

237. And *en*(*if*) you^c divorced them^y of before *tamas-so* (*you^z touch/come-on to/have sexual relation with*) them^y and *qad* (*already and affirmatively bad*) ordained you^c for them^y an ordainment^w then (*for them^y*) half (*of*) what ordained you^c except that/if they^y pardon⁴⁴⁹ or pardons who^x (*is*) by his hand^w the marriage tie;^{w450} and if you^z pardon (*it is*) nearer for the *taqwa* (*reverential guarding against Allah's displeasure*); and let-not forget you^z the *fadhla* (*generosity/-graciousness/seemliness*) between you^b; verily, Allah by what you^z work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً
فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ
أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ
النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ
لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٧٧﴾

238. Let-keep up⁴⁵¹ you^z on the Prayers^w and the middle^{w452} Prayer^w and *qumo*(*let-up-to-fulfill you^z*)⁴⁵³ for Allah *qa'neteena* (*he-they who are devotedly:obeyers/ submitters/ supplicants*).

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿١٧٨﴾

239. Then *en*(*if*) feared you^c then *rejalan* (*ambulatorily*) or *rukbanan* (*while being riders*); and if (*feel*) secured you^z then let-remember you^z Allah just-as [*He*] taught you^z what not you^z could know.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا
أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ
مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٧٩﴾

⁴⁴⁴ The word “الأجل” means term-limit, see اللسان.

⁴⁴⁵ The word “touched” here is figuratively speaking, and Allah knows best, for sexual intercourse.

⁴⁴⁶ The word “mattey’obunna” means give them^y their “متعة”= “muta’b” or “mata’a”= “متاع” meaning the “standard,” according to the local convention. See the next footnote 501 next regarding “mata’an.”

⁴⁴⁷ The word “متاع”= “mata’an” is rooted in the word “مَتَعَ”= “matta’a” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

⁴⁴⁸ The Arabic text says: “حقاً,” not “حق,” i.e. the word “حقاً”= absolute objective noun, used for strengthening, indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

⁴⁴⁹ That is they voluntarily forgo their rights.

⁴⁵⁰ That is the husband.

⁴⁵¹ The word “حافظوا” is rooted in “حَفَظَ”= “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁴⁵² The word “الصلاة”= The Prayer (also the “soul” the Earth, the sun etc.) all are a feminine nouns in the Arabic language. So the reference to them (in this case The Prayer) is a “she.” Hence middle= “الوسطى.” Emam ar-Razi in his voluminous تفسير (commentary/explanation of The Qur’an) gives good rationale for any one of the Five Prayers (Fajr through Isha) could be the Prayer of the middle.

⁴⁵³ The word “قوموا” from قام= “stood/ upheld/ sustained/ maintained.”

240. And who^f *youtawaffona*⁴⁵⁴ (*they who are received before dying*) of you^b and they^z leave wives, a will for their wives a *mata'an*⁴⁵⁵ (*resource for a transitory worldly delight*) until the *hawl* (=full-year by anniversary), other than exit; then if exited they^y then no *jonaha*⁴⁵⁶ (*sin*) (*is*) on you^b in what they^y did^w [in] their selves^w of a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*); and Allah (*is*) Mighty Hakeemon⁴⁵⁷ (*infinite bekamah Possessor*).
وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَّعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾
241. And for the divorcees a *mata'aon*⁴⁵⁸ (*resources of a transitory worldly delights*) by the *ma'aroofe*^x (*popularly acceptable and not Sharey'ah disapproved maxim*), an (*absolute*)-right⁴⁵⁹ on the *muttaqeena* (*reverential guarders against Allah's displeasure*).
وَلِلْمُطَلَّقاتِ مَتَّعٌ بِمَا مَعْرُوفٍ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾
242. Like *tha'leka* (*afar-that-it/that*)^x Allah manifests for you^b His *Aya'te*^w (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) you^b cerebrate you.^z
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾
243. Have not [*you*^f] seen to whom^f exited they^z from their homes^w while they (*were*) thousands *badhara* (*in caution of*) [the] death; then said for them Allah: let-die you; ^z afterwards, [*He*] quickened them; verily Allah, surely (*is*) munificence possessor on the mankind; [and,] but most (*of*) the mankind not thank they.^z
أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَئِنْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾
244. And let-you^z mutually fight in Allah's path and let- you^z know that Allah (*is*) *Sa'meeon*⁴⁶⁰ (*Acute-Hearer/ favorable Answerer to prayer*), Omniscient.
وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾
245. Who ^a (*is*) *tha*⁴⁶¹ (*near he-one*) who^x [*he*] requites Allah a requital^x *hasanan*: (*ultimate meritorious deed*); so that [*He*] doubles it^x for him many-folds;^w and Allah straitens and *yabssotto* ([*He*] *swells/ extends*); and to Him (*to be*) returned you.^z
مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾
246. Have [*you*^f] not seen to the chiefs of Israel's sons, from after *Mosa* (*Moses*), *edh* (*when*) said they^z for a prophet for them: let-mission⁴⁶² [*you*^f] for us a king, (*so that*) we fight in Allah's path; said [*he*]: have *asaytom*⁴⁶³ (*fitted for you^b*) that *en* (*if*) (*had been*) written on you^b the fight that not you^z mutually fight; said they:^z and what (*is*) for us that we not mutually fight in Allah's path, while *qad* (*already and*)
أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ أَتَبْعُ لَنَا مَلِكًا نَقْتُلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا

⁴⁵⁴ For he word "*youtawaffona*" see footnote 449 above).

⁴⁵⁵ See footnote 446 above regarding "*mata'a*."

⁴⁵⁶ See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جناح" = no sin.

⁴⁵⁷ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

⁴⁵⁸ See footnote 446 above regarding *mata'on*.

⁴⁵⁹ The Arabic text says: "حقًا," not "حق" i.e. the word "حقًا" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

⁴⁶⁰ See an elaboration of the word "*Sameeon*" here, as if He emphasizes His hearing.

⁴⁶¹ The particle "ذا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which really designate exactly its implication. For example when "هـ" is prefixed to it, it becomes "هذا" = "this^x."

⁴⁶² The word "بعث" in "أبعث" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

⁴⁶³ The word "عسيتم" = "خلق بكم" = that is "fitted for you^z." See اللسان.

affirmatively) we (*had been*) exited from our homes^w and our sons; so *lamma* (*when/whence*) (*had been*) written on them the fight they^z veered/diverted except a few of them; and Allah (*is*) Omniscient by the *dha'lemeena*⁴⁶⁴ (*injustice-doers*).

أَلَا نُقَاتِلُ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِينِنَا وَأُتْبَيْنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٦٤﴾

247. And said for them their prophet: verily Allah *qad* (*already and affirmatively*) missioned⁴⁶⁵ for you^b *Ttaluta* (*Saul as*) a king; said they: ^z wherefrom (*to*) be for him a proprietorship^x over us, while we (*are*) righter⁴⁶⁶ by the proprietorship^x than him; and not *youa'ta* (*[he] had been accorded/allotted*) an expanse^w of possession; said [*he*]: verily, Allah *isstafabo*⁴⁶⁷ (*had superlatively and exclusively selected him*) over you^b and [*He*] augmented him *basttatan*^w (*vastness^w/-hugeness^w*) in the knowledge and the body; and Allah *youa'tey* (*accords/allots*) His proprietorship^x (*to*) whom [*He*] wills; and Allah (*is*) *Wa'seon*⁴⁶⁸ (*Surrounder and encompassing all things*), Omniscient.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلَكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنِ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٤٦٥﴾

248. And said for them their prophet: that/surely *Ayata*^w (*sign/proof*) (*of*) his *mulka* (*sovereignty/reign/kingship*) (*is*) that *ya'teya* (*comes to*) you^b the *Taboot*^x (*Ark*) in it^x a tranquility^w from yourⁿ Lord, and a remnant^w of what left *Mosa's* (*Moses's*) *aalo* (*family/house/kin/chiefs/followers*) and *aalo Haroona's* (*Aaron's*), carrying it^x the angels; verily in *tha'leka* (*afar-that-it*)^x surely (*is*) an *Ayatan*^w (= *Ayata*^w) for you^b en (*if*) you^c were believers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٦٦﴾

249. Then *lamma* (*when/whence*) *sundered Ttaluto* (*Saul*) by the soldiers, said [*he*]: verily, Allah (*is*) essaying you^b by a river;^x so whoever [*he*] drunk from it^x (*is*) surely not of me; and whoever not *yatt'am'bo* (*[he] tastes/ingests it^x*) surely he (*is*) of me, except whom^p [*he*] scooped his hand's^w full-hollow-she^y by his hand;^w so they^z drank from it^x except a few of them; then *lamma* they^z crossed it^x he and who^f they^z believed with him, said they:^z we have no capacity^w today

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ

⁴⁶⁴ The word *ظالم* in “فاعل الظلم” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice.”

⁴⁶⁵ The word “بعث” carries several meanings, see footnote 471 above.

⁴⁶⁶ The word “righter”: is a comparative adjective of “right,” see Merriam Webster's Dictionary. And “أحق” = “righter” as an adjective comparative.

⁴⁶⁷ See the *Lexicon* to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الاصطفاء.” In the case of (b) the subject of “الاصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

⁴⁶⁸ The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

by Jaloota (Goliath) and his soldiers; said who^r presume they^z verily they *mulago* (are meeters with) Allah: how-many⁴⁶⁹ of a *fe'a'ten*^w (band/party/group) ^w over-come-she^y a multitudinous^w *fe'a'tan* (= *fe'a'ten*)^w by Allah's leave; and Allah (is) with the *ssa'bereena* (people of patience).

بَجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا اللَّهَ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٥٠﴾

250. And *lamma* (when/whence) *barzo* (they^r had noticeably-appeared) for Jaloota (Goliath) and his soldiers, said they:^z (O), our Lord *afregh* (let-descend/pour[Your^s]) over us patience and let-firm [Your^s] our feet^w and let-succor us [Your^s] over the people, the unbelievers.

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥١﴾

251. So they^z defeated them by Allah's leave; and killed *Dawoodo* (David) Jaloota (Goliath), and gave him Allah the proprietorship^x and the *bekmata*^{w470} (wisdom) ^w and [He] taught him of what [He] wills; and *lanla* (had it not been for) Allah's thrust (of) the mankind, some by some⁴⁷¹ surely the land ^w/Earth^w (would have) corrupted; ^w [and,] but Allah (is) munificence possessor over the worlds.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٢﴾

252. *Telka*^w (she-that-afar-it^w / those^w) (are) Allah's *Aya'to*^w (messages) We recite it^w on you^s by the right; and verily you^s (are) surely of the *mursaleena* (sent-messengers).

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٣﴾

253. *Telka*^w (she-that-afar-it / those) ^w (are) the messengers,⁴⁷² We favored/preferred⁴⁷³ some (of) them over some; of them whom^p Allah spoke (to), and raised [He] some (of) them ranks;^w and *aa'tayna* (We accorded/gave) *Esa* (Jesus), *ibn* (son of) *Mariam* (Mary), the evidences-she^y and We supported him by *Ruho-Al-Qudos* (Arch Angle Gabriel / The Holy Spirit); and had Allah willed, not mutually fought they^z who^r of after them, from after what came-she^y (to) them, the evidences-she;^y [and,] but differed they;^z so of them who^p [be] believed and of them who^p [be] unbelieved; and if Allah willed not mutually (would have) fought they;^z [and,] but Allah does what [He] wants.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُم عَلَى بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا بَعْدَهُم مِّن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَٰكِن اٰخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٤﴾

254. O, you who^r believed you^z let-expend you^z of what We provided you^b [of] before that *ya'atee* (approaches/comes) a day^x neither a selling in it^x and nor a *khollaton*^w ⁴⁷⁴ (ultimate-

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِمَّا رَزَقْنَكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا

⁴⁶⁹ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

⁴⁷⁰ See the *Lexicon* attached to this Translation for “*bekma*.”

⁴⁷¹ The Qur'anic phrase: “some by some,” is an Arabic tongue expression meaning: crowded gathering of people.

⁴⁷² The word “الرُّسُلُ” = “messengers,” albeit masculine noun, but since it is a “broken plural” so its demonstrative particle is “تِلْكَ” = *Telka* (she-that-afar-it) in the feminine gender.

⁴⁷³ Allah has favored/ distinguished some messengers over other messengers, by certain traits, privileges.

⁴⁷⁴ The word “خُلَّةٌ” is “ultimate-faithful-friendship,” i.e. friendship without any “خُللٌ” = defect. English as well as Arabic-English dictionaries almost all do not have an entry for “خُلَّةٌ.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect. Clearly intimate,

بِيعَ فِيهِ وَلَا خَلَّةَ وَلَا شَفْعَةَ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا
 تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
 السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا
 الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
 يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
 خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ
 عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
 السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
 حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ

⁴⁸⁷ The word “الوئقي” is the *feminine* of “الأوثق.” There is no single word in English for “الوئقي” *per se*. So “the assuredly intact” seems to me to be the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the “الوئقي” certainly calls for.

[He] exits them from the darknesses^w to the illumination; أَوَّلِيَاؤُهُمُ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوَّلِيَاؤُهُمُ الطُّغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ^w and who^f unbelieved they^z their *aw'leyao*⁴⁸⁸ (guardians/allies) (are) the *Ttagbooto* (false deities); they^z exit them from the illumination^x to the darknesses;^w those (are) The Fire's^w companions; they (are) in it^w immortals.

﴿٢٥٨﴾

258. Have not [you^s] seen to whom^x mutually [he] argued *Ebraheema* (Abraham) in his Lord, that *aa'tabo* (accorded him) Allah the proprietorship^x *edh* (when) said *Ebraheemo* (Abraham): رَبِّىَ الَّذِى يُحْيِى وَيُمِيتُ قَالَ أَنَا أُحْيِى وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِ بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى كَفَرَ وَاللَّهُ لَا يَهْدِى الْقَوْمَ الظَّالِمِينَ^w my Lord (is) Who [He] quickens and [He] deadens;⁴⁸⁹ said [he]: I quicken and [I] deaden; said *Ebraheemo* (Abraham): so verily Allah *ya'atee* (causes to come) by the sun^w from the *mashreqe* (sunrise's locus), *fa'a'tee* (so let come you^s) by it^w from the *maghrebe* (sunset's locus); then (had been) addled/confounded, who^x [he] unbelieved; and Allah not *yahdey* (divinely-guides [He]) the people, the *dba'lemeena*⁴⁹⁰ (injustice-doers).

﴿٢٥٩﴾

259. Or like who^x [he] passed over a village^w while it^w (was) *keba'weyaton*⁴⁹¹ (ruinously-empty and its walls had fallen) ^w over its^w *aorosbebe* (trellises/roofs); said [he]: wherefrom⁴⁹² quickens *عُرُوشَهَا* قَالَ أَنَّى يُحْيِى هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِتَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ^w this^w Allah after its^w death; so deadened him Allah (for) a hundred^w *aam*⁴⁹³ (year); afterwards resurrected⁴⁹⁴ him [He]; said [He]: how-long⁴⁹⁵ waited you;^s said [he]: I waited a day or some (of) a day; said [He]: rather waited you^s a hundred^w *aam*⁴⁹⁶; so let-look [you^s] at your^t *tta'aame*^x (wheat/edible/food-grains) ^x and your^t drink not *yatasannab*⁴⁹⁷ (it^x putrefies/rots/moulds) (by years' passage); and let-look [you^s] at your^t donkey; and to make you^s [We] an *Ayatan*^w (miracle/proof) for the mankind; and let-look [you^s] at the bones how *nunshezuba*⁴⁹⁸ ([We] upraise it^w and fit it^w on top of each other superimposed in a standing construct); afterwards [We] clothe it^w fleshen; then *lamma* (when/whence) manifested for him,⁴⁹⁹ said [he]: I know that Allah (is) over every thing Omnipotent.

﴿٢٦٠﴾

260. And *edh* (when) said *Ebraheemo* (Abraham): my Lord, let- *وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرْنِى كَيْفَ*

⁴⁸⁸ The word “أولياء” could also mean: friends, protectors.

⁴⁸⁹ The word “أَمَاتَ” in “يُمِيتُكُمْ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁴⁹⁰ The word “ظالم” in “ظالمون” = “فَاعِلُ الظلم” = “the injustice-doer,” as “الظالم” = “injustice.”

⁴⁹¹ The word “خاوية” by definition means empty and in ruin. See الهادي واللسان.

⁴⁹² The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁴⁹³ The Arabic text says “عام” but in English there is only one word to mean عام and سنة. In Arabic there is “عام”, “حجة”, “حول” and “سنة” each with a difference. Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to “حول” = anniversary of any special event; and “حجة” = lunar-year. Although generally all are loosely used synonymously or interchangeably. See الفرق النغوية، لـ أبى هلال العسكري.

⁴⁹⁴ The word “بَعَثَ” carries several meanings, among them: sent, arouse, resurrected, awoken, and prompted.

⁴⁹⁵ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

⁴⁹⁶ See footnote 541 above regarding عام.

⁴⁹⁷ The word “يَتَسَنَّهْ” = putrefy/rot/mould due to passage of time (years) with respect to this great Ayah. See اللسان.

⁴⁹⁸ The word “نُنشِزُهَا” from “أُنشِزَ” (not “تَشِزَ”), and “أُنشِزَ” mean: fitted the parts on top of each other in a standing construct, in this case into a skeleton.

⁴⁹⁹ The subjective noun of “manifested to him” is that Allah “over every thing is Omnipotent.”

show me [You^s] how [You^s] quicken the dead; said [He]: have not believed [you^s]; said [he]: *bala*⁵⁰⁰ (*certainly-not*); [and] but to tranquilize my heart; said [He]: then let-take [you^s] four^w of the birds and *ssurbunna*^{w501} ([you^s] *cut them into pieces and bring them closer*)^w to you^s; afterwards let:make-/emplace [you^s] on each mountain of them^{y502} a portion; afterwards let-summon [you^s] them^{y503} *ya'a'tee*⁵⁰⁴ (*approach-/come they^y to*) you^s strivingly;⁵⁰⁵ and let-know [you^s] that Allah(is) Mighty Hakeemon⁵⁰⁶ (*infinite bekma*⁵⁰⁷ Possessor).

تُحْيِ الْمَوْتَى قَالَ أُولَئِمُتُؤْمِنُ قَالَ
بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قُلُوبِي قَالَ فَخُذْ
أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ
أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۖ وَاعْلَمْ أَنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٦﴾

261. A parable ^x/example ^x (of) whom^r they^z expend their possessions in Allah's path (is) like a parable^x-/example^x (of) a grain^w sprouted-she^y seven ears^w in each ear^w (is) hundred-[grain];^w and Allah doubles⁵⁰⁸ for whom^p [He] wills; and Allah (is) *Wa'seon*⁵⁰⁹ (*Surrounder and encompassing all things*), Omniscient.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ
اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَبْعَ سَنَابِلَ
فِي كُلِّ سُنْبُلَةٍ مِّائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ
لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٠٧﴾

262. Who^r they^z expend their possessions in Allah's path; afterwards neither they^z follow what they^z expended (with) *mannan*⁵¹⁰ (*ostantatious reminding of the favor personally rendered*) nor an annoyance;^x for them (is) their remuneration *enda* (by munificence of/by Rule of) their Lord; so neither (is) fear on them, and nor they sadden.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا
أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٠٨﴾

263. A say *ma'aroofon* (*popularly acceptable and not Sharey'ah disapproved maxim*) and a forgiveness^w (are) *khayron* (*choicer-/superior/ worthier*) than a charity^w follows it^w an annoyance;^x and Allah (is) Rich Forbearer.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ
صَّدَقَةٍ يَتَّبِعُهَا أَذَىٰ ۗ وَاللَّهُ غَفِيٌّ
حَلِيمٌ ﴿٢٠٩﴾

264. O you, who^r they^z believed, let-not invalidate you^z yourⁿ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا

⁵⁰⁰ The word “bala”= “certainly-not” is absolutely *not* synonymous with “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

⁵⁰¹ The word “surbunna,” has many meanings: (1) cut them into pieces; (2) get them closer to you and examine them, to identify each rather clearly; (3) incline them towards you and collect them together.

⁵⁰² The word “birds” = “الطير” is “جمع تكسير” = “broken plural” so grammatically the reference to such plural is in the *feminine*. Hence she-them or them-she^y to be referring to a *feminine* gender to indicate that.

⁵⁰³ Ibid.

⁵⁰⁴ Ibid.

⁵⁰⁵ See the *Lexicon* attached to this *Translation* for the word “sa’ad”= سعى. However, in this *Ayah*, “سعيًا” is both an *adverbial construct* in the place of an *infinitive noun*, to impart greater marvel. So, *strivingly* probably gives a close approximation for the idea, as it denotes *agility and vigor* of the gait.

⁵⁰⁶ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

⁵⁰⁷ See the *Lexicon* attached to this *Translation* for “bekma.”

⁵⁰⁸ The word “يضاعف” means makes some thing its equal, i.e. makes it double, surely *not* manifold.

⁵⁰⁹ The word “wa’seon” is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) *vastly spacious*, (3) that which can *comprehensively* contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was’eon” also with a capital “W,” to make “The Was’eo” then it becomes *one* of Allah’s most beautiful names, meaning “surrounding and encompassing everything.”

⁵¹⁰ The word “mannan” or the deflected form “manne,” comes from the root word ‘mann’= “من” has several meanings, among them: (1) a boon graced by a favorer, an honorable and appreciable deed; (2) the *favorer* of the *graced boon* openly reminds the recipient of such a graced boon rendered earlier and thereby causing some kind of *chagrin* to such a recipient. This *second* meaning is *very much* abhorred, and is *invalidating* of the reward or appreciation on the part of the recipient towards the favorer; this second meaning is highly *dishonorable and loathsome*; (3) the kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during Mosa’s (Moses’) time with his people in the wilderness.

alms^w/charities^w by the *manne* (*ostentatius reminding of favor personally rendered*) and the annoyance;^x like who^x [be] expends his possession for the mankind's ostentation; and [be] believes not by Allah and nor 'The Day 'The Last; so his parable/example (*is*) as a parable/example (*of*) a *ssafwanen* (*slick-rock*)^x on it^x *torabon* (*crushed sand*) then betided it^x *wa'belon* (*downpour^x / rainstorm^x*) and left it^x *ssaldan* (*hard slick/bare*), not⁵¹¹ enable they^z on a thing of what earned they;^z and Allah *يَهْدِي الْقَوْمَ الْكَافِرِينَ* (divinely-guides) the people, the unbelievers.

265. And a parable^x/example^x (*of*) whom^r they^z expend their possessions *ebtegha'a* (*earnest-quest of*) Allah's delight^w and firming of their selves^w (*is*) like a parable^x/example^x (*of*) a garden^w by a height^w, betided it^w a *wa'belon* (*downpour^x / rainstorm^x*) so churned-out-she^y its^w *okola* (*fruits/crops/-morsel/edibles*) twain-doubles; then *en* (*if*) not befell it^w *wa'belon* then dew; and Allah by what you^z work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).

266. Does long an *abado*⁵¹² (*a lone/any one*) (*of*) you^b to be for him a garden^w of palm-trees^w and grapes,⁵¹³ run^w from under it^w the rivers; for him in it^w of all the *thamara'te*^w (*trees/plants crops/fruits*);^w and betided him the agedness and for him (*is*) a feeble progeny;^{w514} then betided it^w *eassa'ron*^x (*tornado*)^x in it^x (*is*) a fire;^w then burnt-she^y; like *tha'leka* (*afar-that-it*)^x Allah manifests for you^b the *Aya'te*^w (*signs/proofs/messages*) *la'alla* (*craving currently unavailable deed that/perhaps*) you^b rethink you.^z

267. O, you who^r believed you:^z let-expend you^z from goodies^{w515} (*of*) what (*had*) earned you^c and of what *akbrajana* (*We emerged/produced*) for you^b of the land ^w-/Earth;^w and let-not wend you^z the *kbabotha*⁵¹⁶ (*wicked-/bad*)^x from it^x you^z expend, while not you^c (*are*) surely

⁵¹¹ That is they *lack the strength to earn good or benefit desirable results* of what they had expended *ostentatiously*.

⁵¹² See the *Lexicon* attached to this *Translation* regarding “أحد.”

⁵¹³ Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” *never ever* the mention of the “*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*.” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “العنب” as “الكرم,” because surely the “الكرم” *is the Muslim*. And in another narration: verily only that “الكرم” *is the heart of the believer*. See *نزهة الرياض* شرح رياض الصالحين. لـ محي الدين مستو و مصطفى سعيد، مؤسسة الرسالة، المتقين

⁵¹⁴ The word “ذرية” linguistically has *double* meaning: (1) *ancestry* or (2) *progeny*. See *اللسان*. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference.

⁵¹⁵ The word “طيبات” = “goodies” = “goodies,^w” = a *feminine gender* means any thing *delectable and legitimate*.

⁵¹⁶ The word “kbabotha” = “خبث” is a *past tense*, i.e. *that which is wicked/bad*, it has *no English equivalent per se*.

its^x takers, except that *toghmedho* (you^z *slightly* close yourⁿ eyes) in it;^x and let-know you^z that Allah (is) Rich *Hameedon*⁵¹⁷ (*iteratively praised, multitudinous praiser* He Himself).

بِأَخْذِهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ
وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٦٧﴾

268. The Satan promises you^b the poor and [he] commands you^b by the profanity;⁵¹⁸ while Allah promises you^b forgiveness^w from Him and munificence; and Allah (is) *Wa'seon*⁵¹⁹ (*Surrounder and encompassing all things*), Omniscient.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ
وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٦٨﴾

269. You'a'tee ([He] accords) the *hekmeta*⁵²⁰ (*wisdom*)^w (to) whom^p [He] wills; and whomever you'a'ta (to be [he] accorded/given) the *hekmeta*^w then *Qad* (*already and affirmatively*) ooteya ([he] had been accorded/given) *khayran* (*desirables/worthinesses/ goodnesses*) multitudinously; and not *yadbdhakkaru* (*repetitively-remind*) except the *alba'be's** (*hearts-intellects*)'s possessors.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
وَمَا يَذْكُرُ إِلَّا أَهْلَ الْأَلْبَابِ ﴿٦٩﴾

270. And what expended you^c of an expenditure^w or vowed you^b of a vow then verily Allah knows it;^x and not for the *dha'lemeena*⁵²¹ (*injustice-doers*) of succorers.

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ
مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا
لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٠﴾

271. *en* (if) you^z disclose/flash the alms^w/charities^w then *ne'emma* (*how excellent*) (is) indeed⁵²² it^w (is); and, if you^z conceal it^w and to'atoba (you^z accord/give it^w to) the poor,⁵²³ then it⁵²⁴ (is) *khayron*⁵²⁵ (*superior/betterment/goodness*)^x for you;^b and [He] expiates *a'n*⁵²⁶ (*off*) you^b of yourⁿ *sayye'aa'te*^w (*demeritorious-deeds*)^w; and Allah by what you^z work (is) Proficient.

إِنْ تَبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ
تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ
لَّكُمْ وَيُكَفِّرُ عَنْكُم مِّنْ سَيِّئَاتِكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٧١﴾

272. Not on you^g (is) their *huda* (*divine-guidance*);⁵²⁷ [and] but Allah *yahdey* (*divinely-guides*) whom^p [He] wills; and whatever expend you^z of *khayren*^x (*lawful: possession/provision/desirable*)

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ

⁵¹⁷ The word "Hameed" = "حميد" linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

⁵¹⁸ The Arabic word used is "الفحشاء" = the noun of "فاحشة" see التاج. And "الفحشاء" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

⁵¹⁹ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'oon" also with a capital "W," to make "The Was'oon" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything."

⁵²⁰ See the *Lexicon* attached to this Translation for "hekma".

* See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "أهل الأبواب" = the *albab's* possessors.

⁵²¹ The word "ظالم" in "ظالمين" = "ظالمين" = "the injustice-doer," as "الظالم" = "injustice."

⁵²² See the *Lexicon* attached to this Translation regarding "ما المصدرية," especially when for for emphasis.

⁵²³ See the *Lexicon* attached to this Translation for "الفقير" versus "المسكين," i.e. *indigent* versus *poor*.

⁵²⁴ The word "هو" refers to the *giving*^x which is a masculine in Arabic.

⁵²⁵ Some scholars say that *surplus-charity* is better to conceal it; but the decreed charity it is best to make it overt.

⁵²⁶ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن."

⁵²⁷ It must be pointed out here that "guidance" has two distinct implications: (1) guidance of conveyance and (2) guidance of assistance. The former just shows all Allah's Singular Way. Obviously, some accept it and others reject it, as all have free choices. The later, guidance of assistance points to the special and personal guidance extended by Allah to those who accept Allah's Way manifest in His messengers and Writs. This assistance to the faithful facilitates their endeavor and blesses their activities.

so surely (*it^s is*) for yourⁿ selves;^w and not expend you^z of *kbayren*^x except *ebtegha'a* (earnest-quest of) Allah's [Face];^{x528} and whatever expend you^z of *kbayren*^x *youwaffa*⁵²⁹ (*it shall be fully and augmentedly fulfilled*) to you^b while you^f (*are*) not *todh'lamoona*⁵³⁰ (*to be wronged you^t*).

خَيْرٌ فَلَا تُنْفِقُوا مِنْ
إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ
خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا
تُظْلَمُونَ ﴿٢٧٣﴾

273. For⁵³¹ the poor, who^r (*had been*) straitened they^z in Allah's path, they^z cannot (*make a*) striking⁵³² in the land^w /Earth; ^w reckons them rich the *ja'helo*⁵³³ (*he who acts ignorantly or incorrectly*) of the abstinence; know them [you^s] by their signa; not they^z ask the mankind importunately; and whatever expend you^z of *kbayren*^x (*lanful: possession/provision/desirable*)^x so verily Allah by it^x (*is*) Omniscient.

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ
اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ
مِنْ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ
لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا
تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ
عَلِيمٌ ﴿٢٧٣﴾

274. Who^r they^z expend, their possessions, by the night and the *naha're* (*between sunrise and sunset*), secretly^x and openly^w then for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; and neither (*is*) fear on them and nor they sadden.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ
وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

275. Who^r they^z eat the usury not *yaqumo* (*they^z up-to-fulfill*)⁵³⁴ except just-as *yaqumo* ([*he*] *ups-to-fulfill*) whom^x tramples him the Satan of the *mas'se* (*Satanic-madness*); *tha'leka* (*afar-that-it/that*)^x (*is*) because verily they said: surely only the selling (*is*) alike the usury; and (*bad*): legitimized Allah the selling and [*He*] illegitimated the usury; so whoever came^x (*to*) him an exhortation^{w535} from his Lord and so [*he*] desisted, then for him what antedated and his matter (*is*) to Allah; and whoever [*he*] reverted then those (*are*) The Fire's^w companions they (*are*) in it^w immortals.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ
إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ
الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ
اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ
مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّبَعَهَا فَلَهُ مَا
سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ
قَالَ اللَّهُ لَنْ أَصْحَبَ النَّارَ هُمْ فِيهَا
خَالِدُونَ ﴿٢٧٥﴾

276. Obliterates Allah the usury and *yourbey* ([*He*] *waxes-/grows*) the alms^w/charities;^w and Allah loves not every *kaffaren*⁵³⁶ (*ever/stout ingrate*), *atheemen* (*repetitive sinner*).

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

277. Verily who^r believed they^z and worked they^z the righteous-works^w and *aqamo*⁵³⁷ (*they^z upheld the prescribed obligations of*) the

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا

⁵²⁸ The expression "for Allah's Face" is a lofty *Qur'anic* expression from Arabic tongue expression meaning: Allah's pleasure and countenance, i.e. not for expectation of thanks or any recompense from the recipient of the favor put forth or given by a giver.

⁵²⁹ The word "يُوفِّي" from "الوفاء", meaning gathering the last component of any obligation to make or augment it a whole. So "يُوفِّي" means to be endeavored and gathered the last part of an obligation and fully and augmentedly fulfilled.

⁵³⁰ The word "wronged" has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*.

⁵³¹ That is to say, in this context, and Allah knows best, charity expenditure is mostly for the indigents.

⁵³² The word "ضَرْبًا" translated as "strike." Both words in Arabic and in English the two words have multiple meanings. The Arabic is very obvious in this context, but the English may pose some ambiguity. So, it should be taken in one of its meanings of: "to set out or proceed, especially in a new direction."

⁵³³ The word "جاهل"="jabelo" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not accurate. So the "jabil" is he who acts ignorantly or incorrectly.

⁵³⁴ The word "يَقُومُونَ"="up"="get up or rise" (in the intransitive sense, or in the sense of "maintain," "sustain," or "uphold.")

⁵³⁵ The word "مَوْعِظَةٌ" rooted in "وَعِظَ"="exhorted" or "admonished," could mean: exhortation or admonition.

⁵³⁶ The word "كَفَّارٍ" strongly intensive singular masculine noun meaning: he who is ever/stout ingrate.

Prayer^w and *aa'taw* (*accorded/fulfilled they^z*) the *Zakata*^{w538} (*prescribed percentage of personal possessions*)^w for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; and neither(*is*) fear on them and nor they sadden.

الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَعَآتُوا
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٢٢٧﴾

278. O, you who^r believed you^z *ettago* (*let you^r reverentially guard not to displease*) Allah and let-you^z leave-off what remained of the usury, *en(if)* you^c were believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ
مُؤْمِنِينَ ﴿٢٢٨﴾

279. So *en(if)* you^z did not, then let-you^z cognize/apprise by a war from Allah and His messenger; and *en(if)* repented you^c then for you^b (*are*) yourⁿ possessions' principals; neither *tadh'lemoona* (*you^r wrong*) nor *todhlamoona* (*are to be wronged you^r*).

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ
وَرَسُولِهِ وَإِن تُبْتِغُوا فَالْكَمُ زُؤُسٌ
أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا
تُظْلَمُونَ ﴿٢٢٩﴾

280. And *en(albeit)* [*he*][*was*] *usra'ten*^w (*financial strait*)^w possessor then a postponement^w to *mayara'ten*^w (*ease/-getting a weal*);^w and, if *tassaddago* (*you^r remit as a charity*) (*it^r is*) *kbayron* (*choicer/superior/worthier*) for you^b *en(if)* you^c were (*to*) know.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ
مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ
إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٣٠﴾

281. And *ettago* (*let reverentially self-protect you^r*) a day^x (*to be*) returned you^z in it^x to Allah; afterwards each self^w (*shall be*) fulfilled⁵³⁹ what earned-she^y and they (*are*) not *yodhlamoona*⁵⁴⁰ (*to be wronged they^r*).

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ
ثُمَّ تَوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ﴿٢٣١﴾

282. O you, who^r believed you^z if mutually debited you^c by a debt^x to an *ajalen*⁵⁴¹ (*term-limit*) *musamma*⁵⁴² (*that which is designated and/or named*), then let⁵⁴³ write it^x you^z; and let write between/among you^b a writer by [*the*] justice; and let not *ya'aba*⁵⁴⁴ (*categorically-refuses*) a writer to write [*he*] just-as what taught him Allah; so let write [*he*] and let dictates who^x (*is*) on him the *haqqo*⁵⁴⁵ (*right/just-due/debt*), and let *yatta'qe* (*he reverentially guards not to displease*) Allah, his Lord, and let-not diminishes⁵⁴⁶ [*he*] of it^x a thing; then *en(if)* [*was*] who^x (*is*) on him the *haqqo* (*is*) a mooncalf, feeble, or cannot dictate he, then let dictate his guardian by [*the*] justice; and *istash'hedo* (*affirmatively let-seeke you^r to*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ
بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَآكْتُبُوهُ
وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ
وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا
عَلَّمَهُ اللَّهُ فَلْيَكْتُب وَلْيَمْلِلِ الَّذِي
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا
يَبْخَسَ مِنْهُ شَيْئًا فَإِن كَانَ الَّذِي
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا
يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيَمْلِكْ وَلِيُهُ

⁵³⁷ The word “أقام” in “أقاموا” has several meanings, but relevant to the Prayer there are two distinct but supportive of each other. But first what is the meaning of: “أقام؟” linguistically means:

“أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً”

So, “أقاموا” means they: (1) *upheld*, as in this *Ayah* (S2: 3). Also “أقام” has another “*sharey'ah*” prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: “And when you^s were in them, then you^s upped for them (*the second call for*) the Prayer,” (S4: 102). Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁵³⁸ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications.

⁵³⁹ See footnote 581 above regarding “توفى”.

⁵⁴⁰ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁵⁴¹ The word “الأجل” means term-limit, see *اللسان*.

⁵⁴² The word “*musamma*” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

⁵⁴³ The word “فأكتبوه” is an imperative command verb, hence denoted by “let, in parenthesis, as the text does not have “let” per se.” It is in the imperative to express a command to put the debt in writing.

⁵⁴⁴ The Arabic word “أبى” means: [*he*] refused definitively, i.e. categorically-refused, there could be no future compliance.

⁵⁴⁵ The “just due” means the payable debt, which is the right amount on him.

⁵⁴⁶ The word “بخس” in “تبخسوا” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

witness) two witnesses/attesters of yourⁿ men; then *en(if)* not [both] were two men, then a man and two women, of whom^p you^z approve of the witnesses, that *tadhella*⁵⁴⁷ (*forgets*) an *ebda*⁵⁴⁸ (*a lone-she/any she-one*) them^y, then reminds an *ebda* them^y the other;^w and let not *ya'aba* the witnesses/testifiers, if when⁵⁴⁹ (*had been*) summoned they;^z and let-not weary you^z to you^z write it^x small^x or big^x to its^x *aja'le*⁵⁵⁰ (*term-limit*)^x; *tha'lekum* (*collective-afar-that*) (*is*) *aqsatto*⁵⁵¹ (*more just*) *enda* (*by Rule of*) Allah, and upright-straighter⁵⁵² for the testimony^w and closer/lower⁵⁵³ that not suspect you; ^z except that be^w [*it^w*] a present^w (*i.e. immediately exchnged*) trade^w you^z administer it^w among you^b then not on you^b a *jonahon*⁵⁵⁴ (*sin*) that not write it^w you;^z and *ash'hedo* (*let-ccall you^z to witness*) if/when mutually you^c sell; and let-not *youdharra* (*mutually harm*) (*to/on*) a writer or a witnesser; and *en (albeit)* you^z do, then verily it^x (*is*) a *fosoqon*⁵⁵⁵ (*rebellion vis-à-vis Allah's command*) by you;^b and *ettaqo* (*let reverentially guard you^z not to displease*) Allah; and Allah teaches you^b and Allah by every thing (*is*) Omniscient.

بِالْعَدَلِ ۖ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تُكْتَبَ لَهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٣﴾

283. And *en(if)* you^c were on a travel and not found you^z a writer, then a pledge^x/security^x *mugboodhaton* (*it^w being hand-received*); then, *en(if)* trusted some (*of*) you^b some, then let *youaddey*⁵⁵⁶ (*personally deliver or perform his full obligations*) who^x [*he*] (*had been*) entrusted his *amanata*⁵⁵⁷ (*entrustment/entrusted article/deposit/duty/responsibility*)^w and *leyatta'qey* (*let be reverentially guard not to displease*) Allah, his Lord; and let-not conceal you^z the testimony;^w and whoever [*he*] conceals it^w then surely it^x (*is*) sinner his heart;^x and Allah by what you^z work (*is*) Omniscient.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ ۚ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ ۚ وَلِيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ ءَاثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٤﴾

284. For Allah what (*are*) in the Heavens^w and what (*are*) in

لِللَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ

⁵⁴⁷ The word “ضَلَّ” has several meanings, among them: wasted, misled, forgot (as in this context), inclined, swerved, and strayed. See اللسان.

⁵⁴⁸ See the Lexicon attached to this Translation regarding “أحد.”

⁵⁴⁹ See the Lexicon attached to this Translation regarding, “ما المصدرية,” especially when for emphasis.

⁵⁵⁰ The word “الأجل” means term-limit, see اللسان.

⁵⁵¹ The word “aqsat”= “أقسط” is based on the root word “qasata”= “قَسَطَ” meaning: (1) was absolutely just, i.e. by the balance, not a hair of difference. (2) Justice per se, could be rendered by mutual consent between the disputing parties, if one party gives up or in for the sake of agreement. But in terms of (1) the “balance” is the judge; every party receives its absolute dues, leaving no room for any compromise.

⁵⁵² The word “أقوم” has a double meaning of “uprightness/morally correct” and “straightness.” See الطبري and اللسان.

⁵⁵³ That is nearer (closer) to your recollection so as not to suspect.

⁵⁵⁴ See the Lexicon attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح”= no sin.

⁵⁵⁵ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections.

⁵⁵⁶ With respect the word “youaddey,” it is to be noted that it is from “أداء,” meaning: personally performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee’s legal representative. This is in contrast to “وافى”= “وفى” paid the full obligations in any way.

⁵⁵⁷ The word “أمانته” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty that is charged by a higher authority to a person.

the Earth;^w and *en (if)* you^z disclose/flash what (*is*) in yourⁿ selves^w or you^z hide it^x reckons⁵⁵⁸ (*up with*) you^b Allah by it;^x then [*He*] forgives whom^p [*He*] wills and [*He*] torments whom^p [*He*] wills; and Allah over every thing (*is*) Omnipotent.

وَأَن تَبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تَخْفَوْهُ يَحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

285. Believed the messenger by what (*had been*) descended to him from his Lord and the believers, each believed by Allah and His angels and His books and His messengers; not differentiate [*we*] between an *ahaden*⁵⁵⁹ (*a lone/ any-one*) of His messengers; and said they: ^z we (*had*) heard and we obeyed; (*we seek Your^g*) your^t forgiveness O, our Lord: and to You^g (*is*) the destiny.

ءَامَنَ الرُّسُلُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

286. Not charges Allah a self^w except its^w capacity; for it^w what earned-she^y and on it^w what *ektasabat*⁵⁶⁰ (*reciprocally earned-she^y*); O, our Lord: let-not *toad'kebethona*⁵⁶¹ ([*You^s*] *retributively-punishes us*) *en(albeit)* we forgot or we erred; O, our Lord, and let-not [*You^s*] load on us *essran*⁵⁶² (*severe/-heavy/personal/and most burdensome obligation*) just-as (*had*) loaded [*You^s*] on whom^t of before us; O, our Lord: and let-not *tobammilna* ([*You^s*] *iteratively burden us*) what not (*we have*) capacity^w for us by it;^x and let-pardon *a'n*⁵⁶³ (*regarding*) us [*You^s*], and let-forgive *a'n* us [*You^s*] and *urhamna*⁵⁶⁴ (*let-[You^s] mercy-give us*); You^s (*are*) our Guardian, so let-succor us [*You^s*] over the people, the unbelievers.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تَأْخُذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

⁵⁵⁸ The verbal expression “reckons with” according to the dictionary means: “To come to terms or settle accounts with.” See *The American Heritage Dictionary*.

⁵⁵⁹ See the *Lexicon* attached to this *Translation* regarding “أحد.”

⁵⁶⁰ The word “اكتسبوا” rooted in “اكتسب” = “افتعل، و ليس فاعل أو تفاعل” = “الإفتعال” hence “اكتسبوا” = “*spurious-reciprocity*,” not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the doer *likes the deed* and the deed *likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to “الإفتعال” = “*spurious-reciprocity*.” Also, “اكتسبت” has *more* letters-construct implying *more positive* or *negative* meaning, in *this case* a *negative* one. So this *self* had *intentionally conditioned its entity to earn* all it had earned which ultimately would be not *for* it but *on* (i.e. *against*) it.

⁵⁶¹ The word “يؤاخذهم” in “يؤاخذهم” means *retributively-punishes*, certainly *not* “blames,” as what some might *presume*. See *اللسان*. In the *Ayah*: “had Allah *retributively-punished* the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is *retributively-punished*.

⁵⁶² The word “*issran*” or “*issran*” or “*issren*” all mean the same, only grammatically deflected. Thus, “*issran*” has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) *severe, heavy, personal, and most burdensome obligation*; (3) *imprisonment and restriction*; (4) *grave sin*; (5) *burdensome covenant*.

⁵⁶³ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

⁵⁶⁴ The word “رحمة” = “*mercy*” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the command-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to transliterate it: “*urham* ([*You*] *mercy-gave*) us,” thus introducing the idea of “*mercy-given*” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *You mercy us*,” which *cannot* be said in accurate English, as there is *no verb* in English for the word “*mercy*.”+